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*Script. Lit. Comm. (N. L.)*

# A PARAPHRASE

AND

## ANNOTATIONS

UPON ALL THE BOOKS OF

# THE NEW TESTAMENT,

BRIEFLY EXPLAINING

ALL THE DIFFICULT PLACES THEREOF.

BY H. HAMMOND, D. D.

|||

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

Luke ii. 14.

Χριστὸς γεννᾶται, δοξάσατε,

Χριστὸς ἐπὶ γῆς, ὑψώθητε,

Χριστὸς ἀπ' οὐρανοῦ, ἀπαντήσατε,

Ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ.

Greg. Nazianz.

A NEW EDITION IN FOUR VOLUMES.

VOL. I.

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## ADVERTISEMENT.

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THE present edition of Dr. H. Hammond's Paraphrase and Annotations upon the New Testament is reprinted from the second edition of that valuable work, which was published in London, A. D. 1659, in folio. But in order to detect error, the proofs, as the work passed through the press, were carefully compared with the folio edition published A. D. 1702.

The reimpression has been made without either alteration or addition, with this exception, that whereas in the original edition the various readings and some short notes are given in the inner margin, in this they are placed at the bottom of the page: whilst the larger body of notes, to which reference is made by *Italic* letters inclosed in brackets [ ], instead of being placed at the end of each chapter, has been collected and printed together in distinct volumes. Nor has it been judged necessary to retain the brackets in which the author enclosed those words of the text upon which he enlarges in his Paraphrase, care being taken to prefix a small letter of reference, wherever such an addition seemed

The first MS., which I have myself twice compared, I found in the place of my education, in the library of St. Mary Magdalen college in Oxford, a fair and an ancient copy.

The second is that more known in the king's library at St. James's, presented to our late sovereign by Cyrill the patriarch of Constantinople, written in capital letters by a very ancient hand, of Thecla, as it is thought, and now happily prepared for the press by the great pains and judgment of Mr. Patrick Young, from whose hands the most reverend father in God the archbishop of Armagh, having long since received a copy of the various readings, was pleased to communicate them to me.

The third is the Greek and Latin MS. of the four Gospels and the Acts, found ninety years since in a monastery at Lyons in the time of the civil war in France, and twenty years after presented by Theodore Beza, as a monument of venerable antiquity, to the university of Cambridge, the variations of which from the vulgar printed copies I also acknowledge to have received from the favour of the most reverend archbishop of Armagh. What hath from any of these appeared useful to be proposed, is in the inner margin of this book translated, and set over against the text, with an *or* in the front of it, as the characteristic note to distinguish it from the changes of the English translation, which, without that mark, are put in the same margin.

2. In the next place, concerning the translation, the first part of my task was to prepare a new one out of the original Greek, such as seemed to me most agreeable, and on which my present understanding of the text is founded; and to authorize or give confidence to such an undertaking, I had in my prospect not only the two English translations, the one in the book of Liturgy, the other in the Bibles, but the examples also of many learned men, as well those that live in the obedience of the bishop of Rome, (whose great, I shall add <sup>a</sup> just, value of the Vulgar is notwithstanding sufficiently known,) as others of the reformed churches: such of both sorts are cardinal Cajetan, [and] Mr. Calvin, who translate from the original what they comment upon. So doth Oleaster, and Mercier, and Forerius, and Erasmus, and Malvenda, a late Spanish friar, in his seven volumes of Comments on the Bible. I need not add Junius, and Tremellius, and Beza, and Castellio, the authors of the Spanish, the Italian, the French translations, and many more, who have all made use of that liberty. Yet considering my own great defects, the incompetency and disproportionableness of my strength and few years' consideration to the length and weight of this work; and knowing that as oft and as far as I differed in my sense from other men, so often and in the same distance did other

<sup>a</sup> See the most excellent Paulus Fagius in his Preface to the Targum of the Pentateuch.

men differ from me; and having before my eyes, from the fate of other men's attempts in this kind, (which I could not induce myself to approve of,) great reasons to forecast and foresee mine own hazards, and (though not to discern, yet) to fear and suspect many misadventures therein, and so to pass that more early censure on myself which from others, which saw not with my partial eyes, I had cause to look for: upon these, I say, and some store of other considerations, I made choice of the course which now is taken, instead of obtruding a new, retaining the known translation of our Bibles, and (after the manner which was formerly used in our Bibles of the larger impressions, of noting some other renderings in the margents) annexing, where it seemed useful, another translation of some words or phrases, with this \* or †, or other like marks of reference to the words in our vulgar text; and this is done also in the inner margent. And where the matter is of any difficulty or weight, the reasons of the change are more largely offered, and are to be found in the Annotations, referred to by some letter of the alphabet, *a, b, c*, &c., set over the top of the word in the text. But when the matter is more perspicuous, or less weighty, so that the bare affixing of the Greek words is a sufficient reason for the rendering them, then that only course is taken, and the Greek being affixed to the English in the margent, the reader is left to judge of it, and to make that advantage of the change which he sees cause for, without any prejudice to other renderings.

Thirdly, for the explication of those difficulties in the phrase or sense, which this divine writing is still capable of, two ways have been taken, which appeared most profitable, first, by way of Paraphrase, and secondly, of Annotation. The first in compliance with the wants and desires of the most ignorant reader, for whom it appeared expedient, whensoever any part of the text seemed capable of clearer words than those wherein the translation had expressed them, so often to affix to those obscurer words a perspicuous Paraphrase, which is accordingly done in the outer larger margent of every verse; and so much of the verse as is explained is included in one, if it be from the beginning of the verse, or, if not, in two brackets, after this manner [ ], so that the rest of the text, which is excluded by the brackets, may coherently be read with the Paraphrase of that which is included, and the sense continue undisturbed by that means. This in the historical parts of this book is contrived within the bounds of convenient brevity, and sometimes being wholly omitted, is yet supplied by some note of reference to any parallel place where it had been before explained: but in the Epistles, where the apostles' reasoning is close, or the transitions not very discernible, and in the Revelations, where the obscurities of the prophetic style require a greater circuit of words to explicate them, there the Paraphrase is more en-



larged; and so it is in like manner as oft as the length of that seemed sufficient to remove the difficulty or obscurity of the text, without any further trouble to the reader. Besides this, whensoever any appearance of difficulty still remained which had not been cleared by the former methods, the only reserve hath been by way of Annotation, affixed in columns at the end of every chapter, and referred by some letter to that part of the text to which it belongs, and there answered by the same letter both in the text and margin. These Annotations are generally designed for the satisfaction and use of those who have some understanding of the original languages of the Bible, and therefore the several words or phrases so explicated, are in Greek set down in the margin of the Annotations, and all of them collected into an index at the end of the book, (and for the use of the English reader, the like index of every word or phrase so explained is annexed in that language also.) And by comparing of those original languages, the Hebrew words or phrases with the Greek which are used to render them, by consulting the glossaries of the best grammarians, Hesychius and Phavorinus especially, (who have a peculiar title to this business of explaining words in the New Testament,) and by taking notice of some customs among the Jews, and Grecians, and Romans, and by adding sometimes the testimonies of the ancients, when they appeared most useful, and when my slender collections enabled me to annex them, and by some other means which the reader will discern, (that especially of weighing the context, and comparing one scripture with another,) and by the blessed assistance and influence of God's grace and providence upon all, this whole work hath been made up, and the difficulties of these divine writings in some measure explained, with as much brevity as the matter seemed capable of, purposely abstaining from all doctrinal conclusions and deductions and definitions on one side, and from all postillary observations and accommodations, moral or mystical anagogies, on the other side, (both because these latter are infinite, and because every man is allowed (within the bounds of sobriety) thus to apply scripture for himself, as his several taste and genius shall suggest to him,) and generally contenting myself with the one primary and literal sense of each place, unless when there appeared some uncertainty and just reason of doubting betwixt two or more senses, which should be preferred. One thing only it will be needful to add here, that the less curious reader, which desires only to understand and comprehend the plain sense of the scripture, and without any more ado to apply it to his soul's health, shall not need to tire himself with the larger trouble of the Annotations, which of necessity contain many things above the understandings of the more ignorant. But for those whose curiosity shall demand the reasons of any less obvious interpretations, or



suggest to them a willingness of any further search, it will be necessary that the Annotations be read, as oft as there are any; and if at any time they seem to be wanting, (in which particular I am not secure but that much more may be fitly added in the opinion of other men than to me seemed necessary,) I shall desire that resort be made to the known commentators, especially to the most excellent Hugo Grotius, from whom, as oft as I had nothing to add, I purposely avoided to transcribe any thing.

It remains that as I am abundantly convinced of the defects and miscarriages of this work, so I beseech and importune the charity of those who have greater abilities, to contribute every one his talent toward the discovery of all the recesses of this sacred writing; that at length (though not yet) this repository and magazine of all saving knowledge and divine observation, being clearly understood, and rescued from the many unsound resolutions and positions which the glosses of men have obtruded on it, the result may be the composing of all divisions and factions in the church of Christ, the *thinking* and *minding of the same things*, the obliging and engaging of our souls to the pursuit of that *one necessary*, the performance of an early, cheerful, uniform, sincere, constant obedience and practice of all that Christ came from heaven to propose to us.

The hope and intuition of which, as it was the main design projected in undertaking of this work, so it will be the reader's only justifiable aim in perusing it, and the only qualification which will render him capable of reaping any fruit by the prayers and ministry of those which *attend on this very thing*, among them, of

His Servant,

H. HAMMOND.

# A POSTSCRIPT

CONCERNING

NEW LIGHT, OR DIVINE ILLUMINATION.

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§. 1. THAT which Jo. Beverovicus, a physician of Dort, thought necessary to be stated by the votes of the learned of his age, before he would hope his profession could find any considerable entertainment among men, viz. whether there were a fatal period of every man's life, beyond which it were not in the compass either of art, or sobriety, or good managery to extend it, and as little in the power of disease, or intemperance, or even the plague or sword, to shorten it; hath been matter of some consideration to me in this work. For as in the designing of his time and studies it was prudently foreseen by him that one such popular error being imbibed, and improved as far as it would fairly yield, must needs be the defaming of his medicaments, and the blasting of his whole profession, as one great imposture; so after the pains and travail that this work hath cost from the time of the first thought and designation of it (at the beginning of my entrance on the study of divinity) to this present day of the nativity of it, I cannot look on it without some apprehension that it may run the same hazard which we read of the child in the Revelation, chap. xii, to be *discourged as soon as born*, if one false pretension, which hath of late been somewhat prosperous in this nation, and is utterly unreconcilable with the designed benefit of this or any the like work, be not timely discovered and removed.

§. 2. And the pretension is this, That the understanding or interpreting the word of God, or the knowing of his will, is not imputable to the use of ordinary means, (such are the assistance of God's Spirit joined with the use of learning, study, meditation, rational inference, collation of places, consulting of the original languages, and ancient copies and expositions of the fathers of the church, analogy of received doctrine, together

with unbiassed affections, and sincere desire of finding out the truth, and constant prayer for God's special blessing on and cooperation with these and the like means,) but either to the extraordinary gift of the Spirit in prophesying, preaching, and expounding, or to illumination, not prophetic or simply extraordinary, but such as is thought to be promised to a new life, the work of the Spirit of God in the heart of every saint of his, which consequently supersedes the use of all external ordinances to such, even of the written word of God itself contained in the canon of the scripture.

§. 3. Had this pretension truth in it, I must confess myself, who do not pretend to any such extraordinary gift or inspiration, obliged to acknowledge the great impertinency of all this ensuing work, the perfect vanity of the whole design, and every part of it; and therefore am concerned (as far as the hazard of having *laboured in vain*) to examine the grounds, and manifest the falseness of this pretension, and that in this method, and by these degrees.

§. 4. First, by surveying the scripture grounds or proofs, which are producible in favour of it; secondly, by setting down the *form of sound doctrine* in this matter; thirdly, by shewing the great necessity of opposing this and adhering to the true doctrine. And these are likely to enlarge this Postscript beyond the bounds that would regularly belong to it, but will carry their apology along with them.

§. 5. The first ground or proof is fetched by the pretenders from Joel ii. 28, cited and applied by St. Peter, Acts ii, to the times of the gospel: *It shall come to pass afterward, (or, in the last days, ἐν ταῖς ἑσχαταῖς ἡμερῶν,) saith God, that I will pour out my Spirit (or, of my Spirit, ἀπὸ τοῦ Πνεύματος μου,) upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit, (or, of my Spirit,) and they shall prophesy.* Whatsoever can be collected from this place to the benefit of the pretenders, will receive a short and clear answer by considering the time to which this prediction (and the completion of it) belonged, and that is expressly *the last days, ἑσχαταῖς ἡμερῶν*, in the notion wherein the writers of the New Testament constantly use that phrase; not for these days of ours, so far advanced toward the end of the world, (which yet no man knows how far distant it still is,) but for the time immediately preceding the destruction of the Jewish polity, their city and temple. That this is it, appears not only by the mention of Sion, and the destruction approaching it, in the beginning of that chapter in Joel, which signifies it to belong to Jerusalem that then was; but also by two further undeceivable evidences: 1. By the mention of *the wonders* (immediately subjoined) *in the heavens and the*



earth, &c., as *forerunners* of the great and terrible day of the Lord, the same that had been before described in Joel, ver. 2, and applied by Christ, in the very words, to this destruction of Jerusalem, Matt. xxiv. 29, 30. 2dly, By the occasion for which St. Peter produceth it, Acts ii. 14, *the effusion of the Holy Ghost* upon the apostles, ver. 2, 4, which, saith he, was no effect of drunkenness in them, but the very thing which was foretold by that place of Joel, *before that great and notable day of the Lord*, that was to fall upon that people to an utter destruction. This being a prediction of what should come before the destruction of Jerusalem, and the completion whereof was so visible and remarkable in that age, to which by the prophet it was assigned, (and this as a peculiar character of those times wherein the gospel was to be first propagated by this means, and to which it had a propriety, as a last act of God's miraculous and gracious economy for the full conviction of this people's sin, before they were destroyed,) it must needs be impertinently and fallaciously applied to any men or women, *old or young*, of this age, so distant from that to which it belonged, and so well provided for by the ordinary means, the settled office of ministry in Christ's church, as to have no such need of extraordinary.

§. 6. A second proof is taken from 1 Cor. xii. 7, *To every man is given the manifestation of the Spirit to profit withal*, or, *πρὸς τὸ συμφέρον, for the benefit and profit of the church*. But this is soon cleared by the context, which begins to treat, ver. 1, *περὶ πνευματικῶν, of, or concerning, those that have the Spirit*; so *πνευματικὸς, the spiritual*, clearly signifies, ch. xiv. 37, being joined with *προφήτη, prophet*; and so it is expressed to signify here, ver. 3, where *ἐν πνεύματι λαλῶν, speaking in, or by, the Spirit*, is set as an instance of the *πνευματικὸς, the spiritual*, (and it is but a mistake to render it *spiritual things*, the Greek *πνευματικῶν* belonging as directly to *persons* as *things*, being of the masculine as well as of the neuter gender.) Now for these *πνευματικοὶ, spiritual men*, or those that *have the Spirit*, it is well known that they were those which for the first planting of the gospel were by the descent of the Spirit endowed with extraordinary *gifts of miracles, of healing, of prophesying, of speaking with strange tongues*, which they had never learned; all which and more are here mentioned, vv. 8, 9, 10; and when these are exercised or made use of by any, this is called *φανερώσις πνεύματος, the manifestation of the Spirit*, the Spirit of God manifesting itself hereby to be in such a man after an extraordinary manner. And then I need only add that the *ἐκάστῳ, to every one*, in the front of the verse, cannot in any reason be interpreted in the full extent of *every one, or every Christian*; for then the most wicked would have their part in it: nor yet of *every saint*; for there is nothing in the text which can so restrain it; but only of every such man as is spoken of in this discourse, that is, every *πνευματικὸς*,



*spiritual* man, every one that is thus endowed with extraordinary gifts of tongues, &c.; for of such it is here peculiarly said, that *the manifestation of the Spirit*, the exercise of those gifts, *is given*, or designed by God, *for the benefit or advantage* of the church. And so this is of no force for the enthusiast, nor applicable to any but those who were thus extraordinarily endowed by the Spirit's descending upon them, which was a privilege of that age, for the planting of the church, and not to be hoped for (nor without sacrilege pretended to) in any other.

§. 7. A third proof is taken from John vi. 45, out of Isaiah liv. 13, where it is foretold of the Christians, that *they shall be all taught of God*. For the understanding of the full importance of this text, two frequent known idioms of the sacred style must be observed: 1. That verbs of *knowing* or *understanding* (such is *learning* or *teaching*) do ordinarily include the will or affections also, so as *to know God* is to obey and serve him. 2dly, That verbs active (see note [a] on 1 Thess. iii.) and passive, (see note [b] on Matt. xi.) but especially adjectives participial, do frequently include a real passion, or an effect wrought in the subject of the passion. And by the virtue of these two observations (frequently exemplified in the Annotations) the phrase διδάκτοι Θεοῦ, *taught of God*, will signify those that by the attractions of his prevenient grace yielded to and made use of by them, are persuaded to be his followers or disciples, and so belongs not at all to the matter to which it is applied by the advocates of *new light*, (see note [d] on Matt. xv.) That this not only may be, (which is sufficient to repel the force of the argument drawn from hence,) but certainly is the entire importance of this place, appears by the context in the evangelist. 1. By the antecedents, *No man*, saith Christ, ver. 44, *can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day*: where the Father's *drawing*, and, in the same sense, the Father's *giving to Christ*, ver. 39, denotes this effect of the preventing grace of God, received in the humble pliable heart, and that as necessary to the undertaking the faith of Christ, or discipleship. And to this is this testimony out of Isaiah applied, *It is written in the prophets, They shall be all taught of God*, that is, all that sincerely come to Christ, that embrace the Christian religion, are such as were formerly spoken of, *drawn* by God, *given* to Christ by God, *taught of God*, by his prevenient grace so fitted and prepared that they follow Christ, become his proselytes and disciples when he is proposed to them. 2dly, By the consequents, *Every one therefore that hath heard and learned of the Father cometh unto me*: where, as the *coming unto me* is all one with the *coming unto me*, that is, unto Christ, ver. 44, so they that had *heard* and *learned of the Father*, being all one with the *taught of God*, must needs be they on whom the effect of that hearing and divine doctrine was wrought, that is, those who

were obedient to God's grace, disposing and fitting them with such a temper that they should be ready and willing to be Christ's disciples, (see note [d] on John vi.) 3dly, By the importance of the prophecy from whence it is cited, Isaiah liv. 13, where, in a prophecy of the Christian church, (the flourishing condition thereof described, ver. 11, 12,) two things are affirmed of the *children*, that is, members thereof: 1. Their obedience to God, *they shall be taught of the Lord*, they shall be disciples, followers, servants of God: and, 2dly, their prosperous state, and *great shall be their peace*; and those joined in one, ver. 14, *In righteousness shalt thou be established*; where, as *establishment* (further expressed by security from oppression) is all one with their *great peace*, so in all reason is their *righteousness* equipollent with their being *taught of God*. And so still, according to all the imaginable ways of judging, this which we have given is the importance of that phrase, and not that which is pretended from it. Nay, if the text be again observed, it would be a foul absurdity that would be consequent to that interpretation of it, that God the Father should be said thus immediately to *teach* them, who upon being so taught are said *to come to Christ*: for it is certain Christ was set forth by God as the teacher of his will, and that was the end of God's *drawing* any man to Christ, that he might receive the full knowledge of his will from thence, which it were impertinent and even impossible for him to do, who were first taught by God in this sense. (Of another notion of the word *θεοδιδασκτοι*, a little varied from this, see note [c] on 1 Thess. iv.)

§. 8. A fourth ground is fetched from the purport of the new covenant, set down Heb. viii. 11, out of Jer. xxxi. 34, *They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least to the greatest*. But these words can no way belong to this matter, as will appear if it be but considered that that which is here promised is somewhat wherein the state of the gospel is opposed to that of the law, which, if the *not teaching* be literally understood, it cannot be. For as in the law Moses taught God's will unto the people, and after him those that *sat in Moses' chair*, so Christ also taught it under the gospel, and the apostles after him; which could not be, unless others were taught and instructed by them. And therefore that cannot be the sense of it. The words indeed belong to a matter very distant: they are a description of Christ's *plain, easy, and gracious yoke*, (Matt. xi. 30,) as that is set out by the opposition to the obscure, imperfect, more burdensome, and less agreeable yoke of the Mosaical performances, ver. 8. To the bare plainness and perspicuousness of the evangelical precepts it is applied by St. Chrysostom, as also is that of being *taught of God*, (see t. v. p. 244. l. 31,) and to that sure it belongs, but withal to these other excellencies thereof, over



and above the Mosaical economy. There were in that many *πτωχὰ στοιχεῖα*, *beggarly elements* for beginners, many things improvable and capable of being heightened, and changed to the better by Christ's reformation; it was not *ἄμεμπτος*, *faultless*, ver. 7; and therefore when God designs to reform it, he doth it *μεμφόμενος*, ver. 8, *complaining* of the defects of it, and incompetency toward the end. And then this new covenant, which was to be introduced instead of it, is set off and illustrated by the opposition to it, *But this is the covenant which I will make with the house of Israel after those days, or in the latter days*, that is, at the coming of the Messias, *saith the Lord, &c.*, which, as it is evidently a notation of the second covenant betwixt God and the whole Christian church, and so sufficiently removed from this of *new light*, so can it not be applied to any peculiar gift of prophecy, of preaching, &c., appropriated to some men, but must have such a notation as will be common to the *whole house of Israel* in the antitype, that is, to all Christian professors, not only the saints of God; for with all such is the covenant made in this gracious manner, (though many of them do not perform their parts, the condition of it,) for otherwise they could not be said to *count the blood of it an unholy thing*, Heb. x. 29. The plain meaning of the word is, that it is a most gracious covenant that God now meant to make with Christians; and the graciousness of it was to consist not only in the abundant mercy and pardon for sin, which there would be afforded, ver. 12, above what the Mosaical purgations and other observances could pretend to, but especially in the agreeableness of the precepts to the mind of man, to the human rational soul: there should be no need of taking such pains (as among the Jews was taken) to instruct men in the multitude of observances required of them, which yet under Moses was absolutely necessary, because the things commanded were such as, unless they had been known to be commanded by a divine lawgiver, and to that end frequently inculcated to that people, no man would have discerned himself obliged to perform; but the duties now required by God of inward purity (not of external circumcision and purifications) were of their own nature able to approve themselves to a rational creature, as most excellent and most eligible, *written* as it were *in every man's own heart*, if he would be patient to consult them there. And then as this can no way be applied to *new light*, save as that signifies the light which Christ brought with him when he came into the world to *enlighten every man*, viz. the constant established duties of Christian life, universally revealed by Christ's preaching and promulgating this second covenant; so it belongs not to any extraordinary way of revealing or expounding this covenant, or any part or branch thereof, (there being no need of that after Christ had so plainly revealed it, and commanded his apostles to preach it over the world,) but only to

the agreeableness (to the human soul) of that which was already revealed, the matter of this covenant. The same also is the importance of the former words, ver. 10, *Διδούς νόμους εἰς διδόναι, I will give my laws into their minds, and I will write them on their hearts*; that is, the laws which shall now be given the Christian church, as God's covenant with them, shall be laws of spiritual internal obedience, for the regulating and subduing and mortifying of their affections, impressed and inscribed on their hearts, (which must now be kept pure, as the fountain from which all actions spring,) whereas the former Mosaical ordinances reached only to the flesh, or outward members, and by that means did not conduce much either to inward or outward purity of the heart or actions.

§. 9. Another sort of places there are which more immediately belong to the second branch of the pretension, (and that which is more frequently pressed,) the privilege that the saints have, by being such, of understanding much more of the will of God than any other can pretend to do. And a first ground is that of John vii. 17, *If any man will do his, that is, God's, will, he shall know*, &c. How little this place doth favour the pretenders of *new light*, will presently appear, 1st, by considering what it is that here it is said that the pious man, or the *doer of his Father's will, shall know*, viz. whether the doctrine which Christ preached be of God or no. This was not matter of *new revelation*, but the doctrine which Christ had already revealed and published to the world, and so could want no *new light* to make it known; nay, for the passing judgment of that doctrine thus revealed by Christ, whether it were agreeable to the will and sent by the appointment of the Father, he had given them sufficient means to proceed and conclude regularly; there was no need of any extraordinary discerning Spirit, the miracles which he did in the presence of all, and the voice from heaven at his baptism, gave full authority to all that he said, were matter of abundant conviction to all pious men that it was the good pleasure of God which he now taught; and there was nothing more wanting to beget belief but hearts duly qualified with piety and humility, which was necessary to render them a *subactum solum*, a *soil*, in which good seed being skilfully sown might take root, and bring forth plentifully. And that is the importance of the former part of the verse, *Ἐάν τις θέλῃ τὸ θέλημά μου ποιεῖν, If any man will, or take pleasure* (see note [g] on Matt. xxvii.) *to do his will*; the character of the pious man, of that preparation of the heart which was required to fit men to a cheerful entertainment of Christ's doctrine, when it was already convincingly revealed to them. Which indeed is but proportionable to what

\* Hierocles and the philosophers were wont to say of the neces-

\* Pref. Com. εἰς χρυσᾶ ἔπη.



sity of curing and purging the eye, before it would be able to behold a bright or illustrious object; meaning the depositing of prejudices, and prepossessions, and passions, and prides, but especially of all habits of sin, which while they are upon the soul are the blinding of it, permit not practical truths (especially those of an higher form, such as those of Christ's requiring the purity of the eye and heart) to have any admission with them: according to that of Aristotle, that as those which are of raw and unruly affections, when they are taught moral precepts, λέγουσιν, οὐ πιστεύουσιν, *say them by road*, but *believe not* a word of them; so the habit and custom of any vice is φθαρτικὴ ἀρχὴν, *corruptive of principles*, makes men begin to question or not to understand those practical dictates which human nature and common notions had furnished them with. This advantage indeed (very considerable) toward the understanding of truths already revealed, humility and piety hath above pride and impiety: but as those that take themselves to be the only saints of the earth have but a weak claim to one of these, (and perhaps as weak to the other, which is never seated but in an humble breast,) so if they had the best claim of any men now in the world, it would not raise or entitle them to the gift of revelation, any more than of tongues and miracles; of *new light*, than of speaking Arabic, removing mountains, or foretelling things to come.

§. 10. Two other places there are in the next chapter, John viii, which sound as much for the interest of the pretenders, and signify as little, vv. 31, 32: *If ye continue in my word, &c., ye shall know the truth, and the truth shall make you free.* But that must be expounded by another idiom of the sacred dialect, (taken notice of and exemplified note [d] on Matt. ix,) when one thing only being designed to be said, another is premised preparative to it. And so here to them that *continue in Christ's word*, that is, in constant obedience to it, the promise is, that *the truth shall make them free*, that is, that the doctrine of Christ being thus continued in shall procure them a most valuable freedom. To which *continuing in Christ's word*, the *receiving the knowledge of the truth*, γνῶσεσθε ἀλήθειαν, being preparative, it is accordingly set down before it, but not as part of the promise, being necessarily presupposed in the condition; Christ's *word*, ver. 31, and *the truth*, being all one, and the *knowing* it pre-required to *continuing* in it. However nothing of *new light* can possibly be intimated by this *knowing the truth*, but only that which by Christ's preaching was made known unto them.

§. 11. The second place in that chapter is ver. 43, *Why do you not understand my speech? λαλῶν ἐμὴν οὐ γινώσκετε; Even because you cannot hear my word.* But that hath no more aspect on this matter than the former had. It is only the rendering an account of the reason why Christ's expressions seemed strange

unto them, why they did not acquiesce in and believe all he said unto them, but still disputed against it, viz. the disagreeableness of his doctrine to their carnal humours and fancies, their impatience of such severe precepts as he came to propose to them.

§. 12. Another ground is fetched from 1 Cor. ii, in many verses thereof, (which are sufficiently cleared and vindicated to their proper sense by the several paraphrases upon them,) but especially ver. 15, *He that is spiritual judgeth all things, &c.* But how little that belongs to the justifying this claim will soon be discerned by inquiring who is the *ὁ πνευματικός*, or *spiritual*, there; without question such an one as is said to have *received the Spirit which is of God*, ver. 12. Such were the apostles and others of that time, which by the descent of the Holy Ghost were taught and instructed in all things which belonged to their office to reveal to the world, to whom they had commission to preach. And of such an one there is no question but that he *ἀνακρίνει πάντα*, *discerneth all things*, comes to the knowledge of all those parts of God's will which have before been kept close with God, as mysteries which the angels knew nothing of, but are now by Christ and his Spirit (which, saith he, should *teach them all things*) convincingly made known to have been the subject of the ancient prophecies. And the arguments that such an one useth to convince others being not fetched from human reason, or the artist's topics of probation, but only from proofs afforded by this Spirit of God, miracles, gifts of tongues, voices from heaven, old prophecies, &c., it therefore follows, that as he by these means comes to know these mysteries, so no worldly wise man, philosopher, or the like, called the *ψυχικός*, *animal man*, before, is qualified to argue or dispute against him. And so this hath no propriety or peculiarity of aspect on these future times, wherein as that which was revealed to those apostles is sufficiently communicated to us by ordinary means, in the writings of the scripture, so there can be no necessity or use of extraordinary.

§. 13. Others are pleased to argue from 1 John iii. 24, *Hereby know we that he abideth in us, by the Spirit which he hath given us*, *Πνεῦμα ὃ ἔδωκε*. But that will soon vanish, if we observe the notion of *Πνεῦμα*, *Spirit*, (enlarged on in note [e] on Luke ix,) in many places of the New Testament, for the temper absolutely, or more strictly a gracious, pious temper or disposition of mind; and so the *Spirit which he hath given us* may there very commodiously signify that gracious charitable disposition, which being so eminently in Christ, is by his example and his precepts recommended, and, by our continuing in his discipleship, communicated to us, and wrought in us. The understanding it so in that place is very agreeable to the former part of the verse, *He that keepeth his commandments dwelleth in him, and he in him*; that is, every obedient servant of his *continueth in Christ*, that is,



adhereth to Christ, and Christ *continueth in him*, and so he receiveth all gracious influences from him, particularly that of charity, or loving his fellow-Christians, as Christ *gave us commandment*, ver. 23, that special piece of Christian temper, so largely exemplified and so strictly required by Christ of all his disciples. And so again we see the phrase used, ch. iv. 13, *By this we know that we abide in him and he in us*, ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, *because he hath given us of his Spirit*. The ground of that speech is laid, ver. 12, *If we love one another, God abideth in us, and his love is perfected in us*; that is, our charity to others is an evidence of our continuing to receive divine infusions and influences from God, (for love or charity is such,) and that a proof that we have transcribed and imitated that love which he hath exemplified to us: for this is meant by his *love being perfected in us*, ἀγάπη αὐτοῦ τετελειωμένη, as his *sufferings are filled up and perfected in us* when they are imitated by us, when we *suffer for well doing*, as he did; the end of a copy or pattern being this, that we should transcribe it, and so the taking it out, imitating it, as we ought to do, the only way of giving it its due perfection. And so that whole verse is but a paraphrase on that speech of Christ's, *By this shall all men know that ye are my disciples, if ye love one another*, Christ bringing his scholars and followers up in the practice of this duty beyond all others. And upon this is built that which immediately follows, and so it must be interpreted by it, *By this we know that we abide in him, and he in us*, ὅτι, *because, or that, he hath given us of his Spirit*; that is, this is a sure κριτήριον by which we may conclude our living like disciples of his, our not having forsaken him, as other uncharitable Gnostic heretics appear to have done, and so likewise his continuing to communicate his influences to us, as to disciples he is wont, that we are like him in this special grace of charity, the quality that is so remarkable in him. And so this is very remote from the enthusiast's pretensions.

§. 14. One especial reserve there is still behind from 1 John ii. 20, *Ye have an unction from the Holy One*, χρίσμα ἀπὸ τοῦ Ἁγίου, *and ye know all things*; and ver. 27, in words not much varied, and to the same sense, *The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, remain in him still*, or, as we read, *ye shall abide in him*, μένετε ἐν αὐτῷ. That the full meaning of the *unction's teaching* or having *taught* them *all things*, is their having been instructed by those on whom the Holy Ghost (which was to *teach* them *all things*) had descended, and confirmed by the gift of miracles, abiding at that time in their churches, hath been shewed at large, note [d] on Acts x, and that takes away all the pretender's title from this place. But beside this, it is evident by

the context what it was that this *unction* was said to *teach* them, viz. that Jesus was the Christ, contrary to the Gnostic heretics, ver. 18, which denied it, and are therefore called ἀντί-χριστοι, *antichrists*: They, saith he, ver. 19, *went out from us*, those heretics that denied Jesus to be Christ; *but ye have an unction*, &c. and *ye know all things*, (the *all things* here being, according to the ordinary scripture style, to be interpreted only of all those things which are there spoken of.) Ye have certain and infallible evidences that *Jesus is the Christ*. From whence he immediately concludes again, that *they that have denied this are liars and antichrists*, ver. 22, and puts them in mind of that which had first been taught them and sufficiently evidenced unto them from the beginning of the gospel's being preached unto them, ver. 24, in opposition to these *false doctrines* which had since been infused amongst them, ver. 26, to whom again he opposeth the *unction*, ver. 27. And so still here is nothing in the least degree favourable to the pretensions of the enthusiast.

§. 15. Some other places I find to be mentioned, which are yet further removed from this matter, for which they are pretended, as Gal. iii. 14, *that we might receive the promise of the Spirit*, ἐπαγγελία τοῦ Πνεύματος, *through faith*. What is meant there by *the promise of the Spirit*, that is, the Spirit promised his disciples by Christ at his parting from the world, appears at the beginning of that chapter, ver. 2, 3, viz. the powers of working miracles, &c.; and so it is interpreted, ver. 5, *He therefore that ministereth to you the Spirit, and worketh miracles among you*. And this may fitly be said to be received διὰ πίστεως, *through faith*, both as that is opposed to the Mosaical economy, under which there were not then those powers in the church of the Jews, as it is said, ver. 2, *Received ye the Spirit by the works of the law, or by the hearing of faith?* and according to Christ's promise to believers. *These signs shall follow them that believe; in my name they shall cast out devils*, &c., Mark xvi. 17. And so this place belonging to those miraculous operations of the Spirit in those times useful for the erecting of a church, can no more be applicable to believers in these times, than the speaking of tongues and gifts of healing, &c., which are not imagined by these pretenders to belong to them by force of this place.

§. 16. Somewhat different from this is that other of Ephes. i. 17, (and parallel to that Col. i. 9,) that *the Father of glory would give you the Spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened*, &c. In this place there is little of difficulty, save that ἐν ἐπιγνώσει αὐτοῦ is not rightly interpreted *in the knowledge of him*, whereas it should be *to the acknowledgment of him*, as the end of the wisdom and revelation, not the matter of it. That it is so, appears by the following words, *the eyes of your understanding being enlightened, that ye may know*—Where as the enlightening of their



*understandings* is answerable to *the Spirit of wisdom and revelation*, so the phrase *that ye may know*, is answerable to ἐν ἐπιγνώσει, and so renders ἐν, (as it is ordinarily used for εἰς,) *to*, not *in* the *knowing*, or *acknowledging* of him. Which being premised, the plain meaning of the words is, that the apostle having heard of the Ephesians' proficiency in the faith of Christ, prays that they may come to further growth yet, even to all abundance of all sorts of Christian knowledge, understanding the highest spiritual truths called *wisdom*, and interpreting of prophecies of the Old Testament called *revelation*, and both these as extraordinary (χαρίσματα) *gifts* at that time, and so called *the Spirit of wisdom and revelation*, Πνεῦμα σοφίας, Πνεῦμα ἀποκαλύψεως: and this for this end, that *Christ might be fully discerned*, and the truth of his doctrine acknowledged, by this means; in the same manner as, ch. iv. 11, it is said of Christ that *he gave some apostles, some prophets, some evangelists, some pastors and teachers*, (each of these furnished with extraordinary gifts, such as here are named,) *for the building of the body of Christ*, (that is, his church,) *until we come to the unity of the faith and acknowledgment of the Son of God—that ye be no more tossed*, &c. All which shews the high, extraordinary ways that were then afforded by God, by the descent of the Spirit, (for the building of a church, and confirming the faith of weaklings against the invasion of heretics, which fell off, and denied Christ,) and were here by the apostle prayed for to the church of the Ephesians, but cannot be extended as a promise to the enthusiast now that such gifts shall be or are afforded him.

§. 17. Beside these of the New Testament, other places are produced out of the Old, as from psalm xxv. 9, *The meek will he teach his way*; and, ver. 12, *What man is he that feareth the Lord? him shall he teach in the way that he shall choose*; and, ver. 14, *The secret of the Lord is with them that fear him, and he will shew them his covenant*. But all these belong to a matter very distant from what the enthusiast pretends, viz. the benefit and advantage that accrues to all those that sincerely and diligently observe the laws of God. *The meek*, ver. 9, are certainly the obedient; and so the man that *feareth the Lord*, vv. 12, 14, and for the promises that belong to such, they are all to the same purpose, under several expressions, *God will teach them his way*, and *teach them in the way that he shall choose*, that is, direct and assist them in doing that which shall be acceptable in his sight, (not make known his laws of life by way of revelation to them, for they were certainly made known to them already, and so here it is supposed, for otherwise how can they be said to *keep* them? ver. 10.) and then *shew them his covenant*, and *communicate his secret* to them, that is, afford them (in the practice of piety and virtue) those tastes of the sweetness of it beyond all other courses, that they shall by experience find how excel-

lent and (for itself, abstracted from the eternal reward) how desirable a thing it is to follow God's ways, and not our own corrupt appetites. This must needs be the meaning of *showing them his covenant*, that *covenant* whereby he promiseth all good things to them upon their obedience; which *covenant* was already made known to them, and could no otherwise now be shewed them, but by their discerning the graciousness of it. And for *the secret of the Lord*, that is this sweetness which results from the obeying his precepts, like that of manna from heaven, (called *hidden manna*,) agreeable to every man's taste, savoury to every rational soul. That this is the full meaning of it, appears by ver. 10, where *all the paths of the Lord* (those wherein he is said to *guide* and *teach the meek*, ver. 9.) are said to be *mercy and truth*, that is, made up of goodness in the highest degree, (so saith Kimchi of חסד, *mercy*, that it is יתרון הטובה, *the abundance*, or *excellence*, of goodness, and of agreeableness to the understanding or upper soul of a man, (to the common impressions that are in him,) to such as keep his covenant and his testimonies, that is, observe and practise them, and thereby have that excellency experimented to them, which wicked men, which never come to practise and try what it is to do as God directs, never apprehend to be in it. To this purpose there are infinite testimonies in this book of the Psalms, psalm xix. 9, 10, *The judgments of the Lord are more to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant taught: and in keeping of them there is great reward.* Where it is manifest what *the judgments* are, the commands and rules of life, such as are to be kept or observed; and all benefits and pleasures and advantages, present and future, are the constant result and reward of that observance. So again, ver. 7, *The law of the Lord is perfect*, (hath all kind of goodness in it, so the Hebrew signifies, and the Greek τέλειος,) *converting or restoring the soul*, bringing the man to himself again, from that degenerate condition of the sinner (so unworthy of the rational creature, that it renders him a very fool and unreasonable) to that honourable state of piety and virtue, and so making wise the simple, changing the sinner-fool into the scripture-wise, that is, pious, virtuous man. To which purpose see the 13th part of psalm cxix. And to the confirming this interpretation of this and the like places, I shall use one argument taken *ab absurdo*, from the *absurdity* which would follow from making them instrumental to the enthusiast's claims: for it is well known that God revealed his will in those days by prophets particularly called and designed and commissioned to that purpose; and if any thing was to be done, which had not been sufficiently declared by the standing known laws, or when those had been remarkably despised and neglected, a man of God was chosen and sent from heaven with such new revelations: which was no way

agreeable to, or reconcilable with, this other method, of God's revealing all his secrets to every pious, obedient servant of his; for then there would have been no need of any other.

§. 18. Of the same nature with these are those others that are produced out of the Psalmist, psalm cxi. 10, *A good understanding have all they that do his commandments* (where yet our margin reads far otherwise, and so as takes away all appearance of force from it, *Good success have they, &c.*); psalm cxix. 18, *Open thou mine eyes, that I may behold wondrous things out of thy law*; and so Prov. ii. 7, *God layeth up sound wisdom for the righteous*; and chap. iii. 32, *God's secret is with the righteous*; all perfectly agreeable to the former texts, and vindicated from the enthusiast's misprisions by the interpretations that have been affixed to them. As for that of Prov. xxviii. 5, *They that seek the Lord understand all things*, it must be explained by the context not to belong to *all things* indefinitely, but, as hath been said, and as it is ordinary in the scripture style, (see 1 Cor. xiii. 7,) to *all the things* that are there spoken of, that is, the judgments of God in the former part of the verse, his wise and just proceedings against the wicked, and his rewarding of piety, so that no man shall have any reason (to call the proud happy) to *praise the wicked*, ver. 4. And so the plain meaning of the place is, that whatever the atheistical sinner thinks of God's neglecting the government of the world, from whence he takes courage and confidence to sin, yet the truly pious man is able to contend with, ver. 4, and confute him, he finds experimentally *the reward of the righteous*, and knows that which the atheist will not acknowledge, that *there is a God that judgeth the earth*: and so that is nothing to the purpose to which it is produced by the pretenders.

§. 19. And as little that of the prophet, Isaiah xxxv. 8, of *the highway, the way of holiness, and the wayfaring men, though fools, shall not err therein*. For (besides that that prophecy might have a completion in Israel, and must not needs be extended any further than to what it primarily belonged) this meaning of it, as figuratively it is applicable to the Christian church, is most obvious, that the duties by God required of us are so plain and evident, that he that sets himself to the practice of them, be he of never so slow an understanding, cannot choose but know them; or else, that the condition of the covenant now required of us under Christ is not such as that any man through weakness, or ignorance, or involuntary error, should ever miscarry, or lose his part of the promise of that covenant; only deliberate sins against grace and against knowledge are imputed to any man to his ruin.

§. 20. So for the promise of *putting a new spirit in them*, Ezek. xi. 19, that is interpreted evidently by the latter end of the verse, *I will give them an heart of flesh*, that is, give them



that measure of my grace which shall work a reformation in them, *that they walk in my statutes and keep my ordinances*, as it follows, ver. 20.

§. 21. Lastly, for that of Hag. ii. 5, *My Spirit remaineth with you*: it is evident that God's power and mighty work of deliverance, such as had been shewn in rescuing the Israelites out of Egypt, is the thing there meant by *my Spirit*; for thus the words are introduced, (being spoken of the reedifying of the temple,) *According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you*: and therefore, as an effect of confidence in that power, it follows, *Fear ye not*; which can no way pertain to the pretensions of the enthusiast.

§. 22. Having taken this view of the chiefest of those places which have been deemed favourable to the pretenders of *new light*, and discovered the mistakes of them, I proceed to the second branch of my method, the setting down *the form of sound doctrine* in this matter, and that will be most fitly done by these steps and degrees.

§. 23. First, That all knowledge of God's will is confessedly (as *every good gift*) from God, communicated by those means and degrees which God hath been pleased to choose, the light of nature, the revelations, and oracles, and voices from heaven to the fathers, and at last by his own Son Jesus Christ, and his apostles commissioned by him; which being the last method or way of revelation which we have reason to expect, our whole duty is hereby resolved to be contained and set down in those laws of the Old, but especially of the New Testament, which make up the Christian canon or rule.

§. 24. Secondly, That any further light than that which is thus afforded us cannot in any reason be pretended to by any, or so as may satisfy himself or others, unless it may appear by means sufficient to convince a rational man, 1, in general, that it is agreeable to the economy under the gospel that any one, after Christ and his apostles, and others of that first age extraordinarily endowed, should to the end of the world be called to the office of a prophet, as that signifies one that is sent to make known *de novo*, to publish God's truth or will unto men: and, 2, that he particularly is such a prophet, and so sent, and by authentic testification of divine miracles, or of mighty works, which neither man nor devil can work without the assistance of an Omnipotent Power, demonstrated and evidenced to be so.

§. 25. Thirdly, That if it should now be affirmed that any man is, or since the apostles' age hath been, thus endowed, it would be under a very strong prejudice from the contrary opinion of the whole church of God for fifteen centuries, who, having received the books of the Old and New Testament for the one constant durable canon of faith, must be supposed to resolve



that nothing else shall ever be added to that canon, that is, no new revelations shall ever be made, (for if they should, our faith must be regulated by them as well as by any part of God's word already received;) and therefore in all reason this affirmation must be testified by arguments or proofs fit to outbalance so great an authority, which cannot be by any one man's affirmation of himself, whose testimony in this matter is of no validity; and yet it is evident that there are no other.

§. 26. Fourthly, That the understanding the word of God contained in the scripture, is no work of extraordinary illumination, but must be attained by the same means, or the like, by which other writings of men are expounded, and no otherwise. In other writings some things are so plain, that by the strength of common reason any man that is master of that, and understands the language wherein they are written, may understand them; others have such difficulties in them, arising either from the conciseness or length of style, or sublimity of the matter of the discourse, or intermixture of old forgotten customs, &c., that there will be need of proper helps in each of these to overcome the several difficulties. And so it is in the understanding of scripture: those places that are plain want no further illuminating either of the medium or of the eye, to discern or understand the meaning of them: and for the searching to the bottom of the greater depths, it is as certain that the use of human means doth ordinarily assist and conduct us successfully, (as observation of the usage of the word or phrase in other places, considering the customs of the people, the scope of the writer, and many the like;) and when it doth not so, it is visible that it is from my want of such assistances, which when I after come to meet with, I get through the difficulty, and by growth in knowledge and observation do come as perfectly to understand the more abstruse passage to-day, as I did the more perspicuous yesterday. And indeed if extraordinary illumination were required to understand the more difficult places of scripture, it could not be denied to be necessary to all the most easy also; (it being evident that the plainest precept in the original language, which alone is the word of God, is as inexplicable by him that understands not Greek or Hebrew, as the closest subtlest arguings in St. Paul's Epistle;) and so no man should be acknowledged to understand any part of God's will but the saint that knows all of it; a supposition most evidently contrary to those many texts of scripture, which suppose men to know the will of God which they do not practice.

§. 27. Fifthly, It is most true that there is need of the concurrence of God's assistance and blessing, his grace and his providence, to the use of all ordinary means, to render them successful to us; and so there is need of God's illuminating Spirit to assist our weak eyes, our dark faculties. But then

this illumination is but that which is annexed to the use of the means, and not that which works without them; and this act of his providence is a suggesting of means which had not otherwise been thought of, had not God by his good hand directed to them, which he doth not by any inspiration, but by offering of occasions, which human industry is left to improve, and if it do not, receives no benefit by them. And so still this is the *old light* which hath commonly been afforded the diligent, no *new illumination* for the enthusiast. And of this sort of illumination three things are observable: 1st, That it is not discernible to be such in the principle, but only in the fruits of it: it is not (nor can it without miracle be) known by any that it is *divine illumination*, nor consequently that it is true, (the suggestions of my own fancy, nay of the devil, may be mistaken for it,) but only by the agreeableness of it with those truths which are already revealed from God, and that are by other evidences than that of the *private spirit* known to be so revealed: nay that agreeableness with divine is not always sufficient to define it an illumination; for my fancy may and doth sometimes suggest truth, and the devil, that knows much truth, may, when it is not his interest to lie, help men to the knowledge of truth, and so in the oracle he often did. However, that truth is again to be examined by human, rational means, not by the Spirit; for if it were, that second sentence or judgment of the Spirit would again want other means to discern whether that were a true Spirit or no. 2dly, That those illuminations come not so irresistibly, but that they may be opposed by human interpositions, prejudices, prepossessions, pride, opinionating, &c., and so still it will be at every turn uncertain, whether they be thus resisted or no; and till that be revealed by some *new light* also, it will still be unevident which is the truth of God to which the illumination or the providence assists or directs any. And, 3dly, That the illuminations ordinarily afforded by God are proportioned not to his all-seeing knowledge, but to our capacities and our real wants; and so, as his sanctifying grace is not given in such a degree or manner as to preserve us impeccable, so neither his illuminations, as to render us inerrable or infallible. But it being certain in both that God is not wanting to us in necessities, (as he doth not bind himself to abound to us in superfluities,) the only conclusion from thence will be, that where God affords not his grace, he requires not of us those performances to which that grace was necessary; and so that he will supply by his pardon what was wanting in our strength, (and sure he will pardon errors of weakness as well as sins of weakness, human nesciences as well as human frailties,) and not that he will give *all light*, when, by not exacting *all knowledge*, that light was rendered unnecessary for us.

§. 28. Sixthly, That God's illuminations being proportioned



to our wants, and not to our ambitions or wantonnesses, it will be sufficient that they be afforded to those who are by him regularly called and sent to some office in his church of instructing and teaching others, those others being left to such more moderate degrees, which are agreeable to their more private condition, and the supplies which are allowed them from the pastor, *whose lips are to preserve knowledge*, and they to *seek the law at his mouth*. And as this advantage belongs not to the Ahimaaz, who runs, or assumes authority to himself, when he is not so sent, but only to him that can shew the regularity of his mission; so neither to him unlimitedly, but only so far as may competently fit him for the discharging his office, which is, *the calling sinners to repentance*, and directing and confirming them in Christian practice, (and a moderate proportion of knowledge may be as competent for that as a greater measure of illumination: he that hears not plain duty from *Moses and the prophets*, *neither will he repent though one were sent from the dead*;) nor to him without use of the ordinary means, study, &c.; nor to him without possibility of error, through his human weakness; nor of heresy, and even apostasy, through the vicious habits in his own heart, which this light doth not dissolve or dispel, but leaves to be mortified by other means.

§. 29. Seventhly, The sanctifying Spirit of God being received and employed effectually to the mortifying of carnal sins, and all filthiness of the spirit also, pride, obstinacy, faction, singularity, ambition, vain-glory, sluggishness, and all irregular passions and interests, &c., is an excellent preparative to the receiving benefit from God's illuminations; and the truly humble pious man is, *ceteris paribus*, more likely to be led into all profitable or practical truths than he who hath all or any of those clouds of darkness in him: but this again not so that the pious man shall be able to acquire knowledge without human means, to understand the Bible in the original without many years studying of those languages wherein it was written, or to divine the meaning of scripture without the assistance of those that have searched into the depth of it, nor so as to be infallible in what he doth use means to search, when those means are perhaps imperfect, (and will always be so till he comes to the state of vision,) and so incompetent to find out the truth, or else his parts incompetent for the judging or fathoming of it, it being evident in the most pious man what St. Paul personates in himself, 1 Cor. xiii. 12, that *we now see as in a glass darkly, and know but in part*.

§. 30. Eighthly, That after all this the common illuminations of God's Spirit are imparted, as God's sun and rain, to the unthankful and unjust and wicked, as well as to the saints and holy ones, (we know the devil's science, acquired by natural means, is great beyond any man's, and could not be so, unless

either those natural means were able to carry him as far as common illuminations do others, or else the illuminations afforded one be also communicated to the other.) The chief differences are, 1st, in the use of their knowledge: the one useth it to the benefit of himself and others; the other useth it not at all to his own advantage, but abuseth it to the destruction of others. 2dly, The one, through humility and many other virtues, is kept from assuming knowledge where he hath none, or of boasting it where he hath, and so is preserved from many errors and foul misadventures, which the arrogance of another betrays him to; but still these differences and others arise from the qualifications of the recipient, not from the degrees of the illuminations. If illuminations of themselves were competent to purge the heart, and prepare them for that *holiness without which no man shall see the Lord*, it might then be reasonable to extend God's promise of more grace to the humble, by way of reward for their humility, to the more illuminated. But the use of illuminations being to fit some men to instruct others, (and that being reconcilable with the eternal perishing of the instructors, 1 Cor. ix. 27,) there appears not any reason of extending that promise from sanctifying grace to that which is so distant from it, the increase of light and knowledge being so frequently what the apostle affirms in his time, the betraying and ruining of humility, 1 Cor. viii. 2, that it cannot regularly be looked on as the reward of it.

§. 31. It now remains, that in the last place I proceed in few words to demonstrate the great necessity of opposing and rejecting the enthusiast's pretensions, and adhering to the true doctrine. And that will be done by considering the dangers consequent to those pretensions.

§. 32. First, that of diminishing or increasing the scripture or canon of the written word, whensoever the enthusiast (who by his trusting on a broken reed is of all men the most likely to fall often) shall mistake in interpreting any part of it. For the *new light*, if it be from heaven, being as certain to discover truth as it is certain that God cannot lie, whatsoever is taught by it must necessarily be as true as that holy scripture itself; and if it be the interpretation of any particular parcel of scripture, and yet vary from the true sense of it, it must consequently (to every one that believes it) take out so much of God's word out of the canon as that parcel did truly contain, and add as much to it also as that false interpretation amounts to: which being as often iterable as there be places of scripture explicable, or mistakable by the enthusiast, these subtractions and additions may also be infinite, and as many different new canons of scripture every year made as there be, or may be, assuming pretenders to interpretation, and those are infinite also. And this is one competent danger.



§. 33. A second danger is, that by the possessing of men's minds with this opinion of *new light*, or the *voice* of God's Spirit *within* them, the authority of the whole written word of God in effect is superseded and evacuated. This we see already to be the fruit of this pretension in many, who, calling the scripture *the letter*, and the *voice within* them *the Spirit*, apply to these two that place of 2 Cor. iii. 6, *the letter killeth, but the Spirit giveth life*; the conclusion from whence is naturally and inevitably this, that the scripture, when it differs from the enthusiast's fancy, is pernicious and mortiferous, and no antidote sufficient against it but the following the dictates, be they never so corrupt and carnal, (as when they are contrary to God's written word it must be expected they should be,) of a man's own heart. And then, as when there was *no king in Israel*, it was an easy deduction that *every one should do that which was right in his own*, not in God's, *eyes*; so it is to be expected that when this *theocracy* (God's governing men's lives by the written word) is cast off, all villanies and abominations should straight possess those hearts which have betaken themselves to this riotous liberty. And so we find it affirmed of the Gnostics by St. Peter and St. Jude, (as the general observation of the apostles,) that they *scoffed and derided the revealed promises of God, walking after their own ungodly lusts*, every man following his own inordinate appetite; and these very men, when they did all this, calling themselves *the spiritual* and *the knowing*, (so *γνωστικοὶ* signified, and that *γνώσις*, *knowledge*, was the interpreting the mysteries in the scripture after their own fancy, miscalled *the Spirit*, directly *the new light* which now we speak of.) A consequent whereof it was, that they separated from all the orthodox Christians, and joined with the Jews to persecute them.

§. 34. A third danger, most immediately consequent to this pretension, is the making God opposite and contrary to himself, as he must be if he be thought to own all the gleams of *new light* that shine in their several hearts that pretend to it; for these are most frequently different, and often contrary the one to the other, (as appears by the multitude of opinions and contrariety of practices which this one fruitful mother of monsters hath brought forth, all equally pretending to *the wisdom that cometh from above*,) and that not only in several men, but in the same men, at several times seeing and unseeing the same things; which how injurious it is to God, who can no more change than lie, need not be here manifested.

§. 35. A fourth danger is confusion among men, continual disturbances of kingdoms or states; the governors whereof having no other authority than what is founded on or agreeable to the word and will of God, it will still be in the power of each pretender to deliver oracles out of his own breast as immediate dictates of God, quite contrary to the safety and interest of that

government, whatsoever it is, which is at any time any where established. And so the peace of kingdoms must be as uncertain and mutable as the fancies of men, and the laws as ambulatory as testaments while the testator lives; every illuminate breast pretending to come, like Moses from God in Sinai, with new tables of divine commandments, which in all reason must supersede the old, be they never so firmly established.

§. 36. The sum of this matter is, that it being evidently consequent to this pretension, that the voice of the devil may be mistaken for the dictate of the Spirit of God, there is nothing so vile or monstrous, earthly, sensual, devilish, but may pass for divinely inspired by these means; and if it be regular to worship him as God whom we own as such, it may by immediate consequence bring in among the Christians the same worship of devils which had long possession of the heathen temples, those being by the worshippers believed and adored as the true God, because they gave responses out of the cave, delivered oracles, &c. unto them.

§. 37. How far the sober attempt and endeavour of interpreting obscure places of scripture, by the assistance of God's Spirit cooperating with human means, is removed from all these dangers, I shall not need to shew in more words than these, that what is here offered to the reader in this ensuing volume pretends no otherwise to challenge his belief, than it shall satisfy his understanding that it probably is what it pretends to be; and then if he *receive damage by us in any thing*, it is by his own rashness and overgreat easiness of belief, which he must in reason endeavour to put off, in exchange for some prudence and diligence of search, before he enter into this temptation.

# THE GOSPEL

ACCORDING TO

## SAINT MATTHEW.

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### CHAP. I.

THE book of the 1. AN history of what concerned, or narration of  
[a] generation of Jesus Christ, the passages of the birth, life, death and resurrection  
of Jesus Christ, the Son of [b] David, the of Jesus Christ, who, according to the prophecies  
son of Abraham. foregoing of the Messias, sprang from the line of

2 Abraham begat David and Abraham, to both whom he was parti-  
Isaac; and Isaac be- cularly promised.  
gat Jacob; and Ja-  
cob begat Judas and  
his brethren;

3 And Judas be-  
gat Phares and Zara  
of Thamar; and Pha-  
res begat Esrom; and  
Esrom begat Aram;

4 And Aram be-  
gat Aminadab; and  
Aminadab begat Na-  
asson; and Naasson  
begat Salmon;

5 And Salmon be-  
gat Booz of [c] Ra-  
chab; and Booz be-  
gat Obed of Ruth;  
and Obed begat Jes-  
se;

6 And Jesse be- <sup>a</sup> of her that had been defiled by David, while  
gat David the king; she was the wife of Uriah, but was now after Uriah's  
and David the king death taken to be David's wife, and of her in that  
begat Solomon <sup>a</sup> of matrimony Solomon was born.  
her that had been the  
wife of Urias;



7 And Solomon  
begat Roboam; and  
Roboam begat Abia;  
and Abia begat Asa;

8 And Asa begat  
Josaphat; and Josaphat  
begat Joram;  
and Joram begat  
Ozias;

9 And Ozias begat  
Joatham; and  
Joatham begat Achaz;  
and Achaz begat  
Ezekias;

10 And Ezekias begat  
Manasses; and  
Manasses begat Amon;  
and Amon begat  
Josias;

11 And Josias begat  
Jechonias and his  
brethren, <sup>c</sup> about the time  
they were carried away to  
<sup>1</sup> Babylon:

12 And after they were  
brought to Babylon,  
Jechonias [<sup>d</sup>] begat Salathiel;  
and Salathiel begat  
Zorobabel;

13 And Zorobabel begat  
Abiud; and Abiud begat  
Eliakim; and Eliakim begat  
[<sup>e</sup>] Azor;

14 And Azor begat  
Sadoc; and Sadoc begat  
Achim; and Achim begat  
Eliud;

15 And Eliud begat  
Eleazar; and Eleazar begat  
Matthan; and Matthan begat  
Jacob;

16 And Jacob begat  
Joseph the husband of  
Mary, of whom was born  
Jesus, who is called  
Christ.

17 So all the generations  
from Abraham to David are  
fourteen genera-

<sup>b</sup> and Jehoram begat Ahaziah; Ahaziah begat  
Joas; Joas begat Amaziah; Amaziah begat Ozias,  
called also Azarias. See 1 Chron. iii. 11.

<sup>c</sup> immediately before the time (see note [<sup>b</sup>] on  
Mark ii. that Jechoniah king of Judah, Jer. xxiv. 1,  
and the Jews with him, were, at divers times, carried  
captive by the king of Babylon to his country:

12. And after the time of their being carried or  
removed thither, Jechonias.—

17. So that the genealogy here set down (not by  
enumeration of all the severals which succeeded one  
another from Abraham to Christ, see ver. 8, but) in  
that manner as is sufficient to deduce his pedigree

<sup>1</sup> near upon the transportation or remove to Babylon, ἐπὶ τῆς μετακινήσεως Βαβυλῶνος.

tions; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

from Abraham and David, may, for memory sake, be divided into three fourteens; one, of those from Abraham to David, before they were kings; a second, from David to the captivity, whilst they enjoyed the regal power entire; the third, from the captivity to Christ, when there were only some weak remainders of the regal power among the Jews.

18 \* Now the birth of Jesus Christ was on this wise:

2\* When as his mother Mary was espoused to Joseph, before they [f] came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a [g] just man, and not willing [h] to make her a publick example, was minded [i] to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, [k] that it might be fulfilled

\* His mother Mary had been betrothed to Joseph, but was not yet married to him, and in this space he discerned her to be with child, but knew not by whom it was, it being indeed conceived in her by a wonderful miraculous manner, by the operation of the Holy Spirit of God.

19. Then her husband Joseph, being a merciful pious man, and not willing to expose or subject her to that public and shameful punishment which belonged among the Jews to those women whom the husbands when they first came in to them found not to be virgins, was willing secretly to dismiss her, that being not known to be betrothed to him, she might only be liable to the punishment of fornication, viz. infamy, not death.

proceeds from the powerful work of the Holy Ghost overshadowing her, Luke i. 35, and omnipotently working in her this conception.

\* whether by thee (as here) or by Mary, Luke i. 31, or by both together, (by the common right of parents.) his name shall be called Jesus, i. e. Saviour, the title of leaders or generals, and governors among the Jews, Obadiah 21. to denote his spiritual kingdom, and conduct of all that believe and obey him against their ghostly enemies, sin, &c.

22. (And hereby that prophecy, Isa. vii. 14, had a notable completion, when the prophet said to Ahaz, Behold—

<sup>2</sup> For Mary his mother having been betrothed to Joseph, *μηστειθείσης γάρ*, &c. before they came together, she was found to be with child from or by the Holy Ghost, *ἐκ Πνεύμ. ἁγ.*  
<sup>3</sup> righteous. <sup>4</sup> by dream, *κατ' ὕπν.* <sup>5</sup> to take Mary to wife, *παράλαβεῖν Μαρίαν τὴν γυναῖκα σου*: see note [f].

which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son,<sup>b</sup> [c] and <sup>e</sup> they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and <sup>8</sup> took unto him his wife:

25 And knew her not till <sup>9</sup> she had brought forth her firstborn son: and <sup>9</sup> he called his name JESUS.

<sup>b</sup> and as there the child in the prophet was called Emmanuel, to signify the presence and protection of God to Ahaz, so shall the birth of this child be the coming of God among us.)

25. And she brought forth this Jesus, her first-born, and in all probability her only son, (the word *till* being of no force to the contrary, as may appear, 1 Sam. xv. 35,) without ever being known by her husband, either before or after the conception of him, (and as it is piously believed, though not affirmed in scripture, remained a virgin all her life after;) and on the eighth day, the day of circumcision and of imposition of names, his name was called Jesus by the appointment of his parents, according to the angel's direction.

## CHAP. II.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came <sup>1</sup> [a] wise men from the east to Jerusalem,

2 Saying, <sup>a</sup> Where is <sup>2</sup> he that is born [b] King of the Jews? for we have seen his [c] star in the [d] east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

1. THE birth of Christ, and the circumstances belonging to that, being set down in the former chapter, here now succeed in this some passages pertaining to his childhood; and the first passage is, That after some time, not immediately after his birth, but whilst Mary and her son remained yet at Bethlehem, certainly after the time of Mary's purification at Jerusalem (mentioned by St. Luke) and return to Bethlehem again, the Chaldeans or Arabian astronomers came to Jerusalem.

<sup>a</sup> when we were in our country we saw a strange extraordinary star rise in the heavens, which we never saw before, and discerning that it signified the birth of the Messiah of the Jews (and of all other true sons of Abraham), foretold by Jewish prophets that he should be born, (and that all kings should worship him, Psalm lxxii. 11,) we are come to bring presents to him and worship him, and therefore we desire to be informed where is the place of his birth, and where is he.

<sup>6</sup> Or, *thou shalt*, for the ancient Gr. and Lat. MS. reads *καλέσεις*. risen, *διεγερθεις*.

<sup>7</sup> when he was taken her to him to wife: see ver. 20. <sup>9</sup> Or, *she*, for *ἐκάλεσε* bears either: see note [f]. <sup>1</sup> learned men or magi, *μάγοι*: see note [a]. <sup>2</sup> the King of the Jews which is born, *ὁ τεχθεις βασιλεὺς*, &c.



4 And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where <sup>a</sup> Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the <sup>b</sup> prophet,

6 And thou Bethlehem, <sup>c</sup> [e] is the land of Juda, art [f] not the least among the [g] princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, <sup>h</sup> [k] enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child: and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed: and, lo, the star, which they <sup>i</sup> saw in the east, <sup>j</sup> went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

4. And calling the rulers of the Sanhedrin to him, (see note [a] on Mark v. 22.) he proposed this question to them, What place do your books assign for the birth of your expected Messias? (see note [c] on Acts xv.)

<sup>b</sup> prophet Micah, ch. v. 2.

6. And thou Bethlehem, which art part of the portion of land assigned to the tribe of Judah in the division, known by the name of Bethlehem Ephrata for its affinity to Ephrath, Gen. xxxv. 16, though thou wert in precinct and worldly account one of the least cities of Judah, yet art thou not now by any means the vilest, but the most honourable; for from thee shall proceed, or, in thee shall be born a Ruler, who shall govern my people Israel.

<sup>e</sup> moved before them in the heavens as a guide to lead them to the place where the child was, and when it came to the point of the heavens which was just over the house, it stood still.

10. And discerning that the star, which they had not seen so long, appeared again to them, in an horizon so far distant from that where they first saw it, and that it conducted them, and at last stood still, and pointed out the house to them, they rejoiced very exceedingly.

<sup>a</sup> the Christ is, or, must be born, ὁ Χριστὸς γεννᾶται.

<sup>c</sup> the territory of Judah.

<sup>f</sup> learnt from them exactly.

<sup>g</sup> had seen, ἑώρακεν.

<sup>j</sup> led them along, ἡγήσεν αὐτοὺς.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ;

<sup>d</sup> [i] gold, and frankincense, and myrrh. <sup>d</sup> gold as an acknowledgment of a King : which also fell out opportunely, to fit the parents for the charge of their journey into Egypt, ver. 13.

12 And being warned of God <sup>8</sup> in a dream that they should not return to Herod, <sup>e</sup> they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt :

15 And was there until the death of Herod : <sup>f</sup> that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem,

<sup>e</sup> they went home a nearer and more private way, (not that way which they came, through Jerusalem, which was about,) and so were out of Herod's reach before he missed them.

14. And upon the angel's warning, after the departure of the magi, or astronomers, immediately he took the child and his mother in the night time, and went a private way into Egypt.

<sup>f</sup> and so that speech of Hos. xi. 1, which had one accomplishment in the people of Israel's being carried into and fetched out of Egypt, was now again fulfilled in this true promised seed of Abraham, i. e. in Christ, (of whom Israel, called God's first-born, was a type,) and in him, now that he was a child, as it was said in Hosea.

and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, [K] Rachel weeping for her children, and would not be comforted, because they are not.

19 \* But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the pro-

\* according to the time of Christ's birth, or according to the age which he had by conference with the magi, calculated Christ to be of, viz. not two years old.

17. Then had that prophecy of Jeremy, xxxi. 15, (which was delivered first to express the captivity of Babylon and slaughter of Jerusalem,) another more eminent completion.

<sup>b</sup> went into Galilee, where another of Herod's sons, Herodes Antipas, that contended with Archelaus for the whole kingdom, had seated himself, having gotten that from him. He probably would not be inquisitive or jealous against any that should be likely to dethrone Archelaus, and so there was not from him any apprehension of danger. Besides he was not such a tyrant as Archelaus had discovered himself to be.

<sup>1</sup> and so by residing and dwelling in Nazareth, he was made capable of that title which is used of the Messiah in the prophets, that he should be

<sup>2</sup> learned, ἡξεβασε: see note [h].



phets, He shall be Natser, the branch of the root of Jesse, (or, as the called a [t] Nazarene. word may bear, a Saviour,) so often promised to that people.

## CHAP. III.

IN those days came John [a] the Baptist, preaching in the wilderness of Judæa,

NOW before Christ's entering upon the first part of his office, that of preaching the will of God, called his prophetic office, (in which he continued till his crucifixion,) it was necessary to set down the office of John Baptist, who proclaimed his coming beforehand as his harbinger or forerunner, and at whose baptizing of Christ the Holy Ghost visibly descended on him, and consecrated him to this prophetic office. And thus it was, while Jesus continued at Nazareth, though many years after his first coming thither, John the Baptist preached in the desert called the desert of Judæa, (differing from other deserts mentioned in the scripture, under the name of Maon, Engaddi, Ziph, the desert of Idumea, &c.) by a river side near Enon and Salim.

2 And saying, [b] Repent ye : for the [c] kingdom of heaven is at hand.

2. Not giving them any new precepts of life, but charging them with their breaches against the rule or law which they had already, and accordingly saying to all that people, Reform, and mend your lives, for the kingdom of the Messias, so long looked for, is now approaching, and so the time that God shall come to execute most visible judgments on this land, (even to an utter destruction, if ye repent not at this preaching of John and Christ,) and withal bestow most eminent and remarkable preservations upon all penitent believers.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John <sup>a</sup> had his [d] raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and <sup>1</sup> [e] wild honey.

3. And this according to that which Isaiah, ch. xl., saith, He shall preach in the wilderness of Judæa, and the sum of his preaching shall be, the approach of the Lord's coming to receive his kingdom; and upon his being rejected, coming with his hosts against the obdurate and rebellious, to destroy them that would not let him reign over them. See note [c].

<sup>a</sup> wore a rough garment made of camel's hair, (such as Elias had, 2 Kings i. 8, and was thence called an hairy man,) or of sackcloth, Rev. xi. 3, agreeable to his being in the wilderness, and nothing to gird it to him but (as Elias again) a piece of leather made of some beast's skin; and he eat nothing but either a larger sort of grasshoppers, called locusts, Rev. xi. 22, (or else, as some think, green herbs,) and field-honey, i. e. neither bread nor wine,

<sup>1</sup> field-honey.

Matt. xi. 18. Luke vii. 33, but only such as the wilderness or as the wood brought forth.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, <sup>b</sup> O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore <sup>2</sup>fruits meet for repentance:

5, 6. And upon this fearful denouncing of his against the Jews, a great multitude of Jews of all parts went out to him, and confessed their sins, which might justly bring down these judgments on them, each acknowledging his own particular guilt, and promising reformation. And he received them by baptism, or immersion in the water of Jordan, promising them pardon, upon the sincerity of their conversion, and amendment or reformation of their lives.

<sup>b</sup>O ye, that are more like to broods of venomous creatures than the progeny of Abraham, who hath admonished you to make use of this means to escape this destruction approaching?

8. See that your reformation be sincere, producing fruits worthy of the stock from which you glory to spring, (i. e. of Abraham, ver. 9, who is your father indeed, but from whom you are so far degenerated, that you are become broods of vipers, ver. 7;) or absolutely (as Acts xxvi. 20,) meet, fit, reasonable fruits, such as may avert or prevent those judgments.

9 And <sup>a</sup>[I] think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9. And say not, or do not please and satisfy yourselves in saying or thinking, that you have the privilege of being children of Abraham, which will be able to secure you; for God hath not such need of children of Abraham, that he may not destroy them; he can, without breach of promise to him, destroy them all, and then out of the obdurate Gentile world (or, if he please, out of the stones in the streets) produce and raise up a people to himself, followers of the faith of Abraham, and so as precious to God, and to whom the promises made to Abraham as truly belong, as to the proudest Jew among you.

10 <sup>4</sup>And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

10. But now are God's judgments come home to this people, and ready to seize upon the whole nation, and shall actually fall upon every unreformed sinner among you. See note [c] on Acts xv. (In this how every sort of people is concerned, see Luke iii. 10, &c.)

11 I indeed [g] bap-

11. But this is not all I have to say to you; be-

<sup>2</sup> worthy or meet fruits of repentance, καρπὸς ἀλγίου τῆς μετανοίας.

<sup>3</sup> seem not.

<sup>4</sup> But the ax is even already, ἡ δὲ καὶ ἡ ἀξίη.

tize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy <sup>5</sup> [h] to bear: he shall baptize you with the Holy Ghost, and *with* fire:

side this warning you to repent, I am also sent to tell you that the Messiah is now at hand, ready to enter on his office. And indeed all that I do, is to preach repentance, and to receive proselytes after the Jewish manner, with water, the only ceremony that I use; but Christ, who, though he comes after me, is much superior to me, and whose disciple or servant I am not worthy to be, (he being that great prophet foretold by Moses, that all must hear under pain of utter excision, and accordingly reforming and heightening Moses's law, which I have not meddled with, save to call you to repent of the breach of it,) he shall come in greater pomp, shall first send the Holy Ghost to come down visibly on some of you his chosen disciples, who shall believe in him, and to whom he shall entrust all power in his church after him, thereby not only to assure them of the truth of his doctrine, but also to consecrate them to his service, (see note [a] on Acts i.) to preach his doctrine to the whole world, (but first to all the cities of Jury.) And this shall be another manner of initiating of disciples, mine with water, but his with fire, which will purge those things which water will not, and this fire perhaps an emblem of something else; for immediately after that, by that time they have preached thorough all the cities of Jury, he shall also come down with fire or flaming judgments on the obdurate unbelievers, v. 12. (see Acts ii. 17. 19, &c.) and at the end of the world reward every man according to his works.

<sup>12</sup> Whose <sup>6</sup> [i] fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

12. He comes like an husbandman to thresh and winnow, with such instruments in his hands which will sever the wheat from the chaff, the good from the bad; the good he will preserve, but the refuse he will deliver up to the wind and fire, to be utterly destroyed.

<sup>13</sup> ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

13. While John was thus a preaching and baptizing, and had gathered good store of disciples, Jesus cometh from Galilee—

<sup>14</sup> But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

14. And John besought him it might be otherwise, saying—

<sup>5</sup> remove, or carry.

<sup>6</sup> winnowing instrument.



15 And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us <sup>a</sup> to fulfil all righteousness. Then he suffered him. <sup>a</sup> to do all those things which are by God required of all under this state of John's ministry, (see note [b] on Rom. i.) and by so doing, i. e. by my receiving baptism from thee, God hath determined to inaugurate me to my office of preaching the gospel, by sending down his Spirit upon me at that time, and giving me testimony from heaven; upon this, John permitted him, and baptized him, and accordingly it came to pass.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending <sup>7</sup> like a dove, and lighting upon him: 16. For Jesus, as soon as he was baptized, went out of the water before John, and as soon as ever he came out of the water, he fell down on his knees in prayer to his Father, (Luke iii. 21,) and whilst he was praying, behold the heavens, (see Acts vii. 36,) either really, or after some remarkable manner of appearance, parted asunder visibly before Christ, and the Spirit of God descended upon him as a dove descends upon any thing, visibly hovering, and lighting upon him, (so Mark i. 10,) and John Baptist saw and discerned what was done, John i. 32.

17 And lo a voice from heaven, saying, This is my <sup>[f]</sup> beloved Son, in whom I am well pleased. 17. And as the heavens parted asunder, a thunder came out, and (joined with it) a voice, delivering these words, This is &c., i. e. This is my Son whom I have sent on purpose to reveal my will by him, and whatsoever he teaches comes from me, and is perfectly my will or law.

## CHAP. IV.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the <sup>[a]</sup> devil. 1. AND immediately after his baptism, and before he entered on his prophetic office, that Christ might give an evidence of his piety, and trust in God, and of his constancy, it was thought fit that some trial should be made of him. And to that end,

by incitation or impulsion of the Spirit of God, (of which he was full, Luke iv. 1.) he went up from Jordan farther in the desert, not voluntarily putting himself upon temptation, but doing it according to God's appointment.

2 And when he had fasted forty days and forty nights, he was afterward an hungred. 2. And being there, he was enabled by the miraculous power of God to continue forty days and nights without eating or drinking any thing, as Moses and Elias, the two great prophets, had done, and after that, that he might be the fitter for the ensuing trial of his trust in God, made on him by Satan, he was as sharply assaulted with hunger as any man at any time is for want of meat.

<sup>7</sup> as it were.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, <sup>a</sup> Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on <sup>1</sup>[*b*] a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and <sup>2</sup> in *their* hands they shall <sup>3</sup> bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, <sup>b</sup> It is written again, Thou shalt not [*c*] tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, <sup>c</sup> and sheweth him all the kingdoms of the world, and the glory of them ;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : do it.

3. And the devil laying hold, and taking advantage of that opportunity, came and said unto him, If thou art the Son of God, make use now of that power to thy own relief, and turn these stones into bread.

<sup>a</sup> Bread, or ordinary means of sustaining men, is not of necessity to the life of man ; God can feed and uphold him by other means, whatsoever he please to make use of to that purpose, his bare word and nothing else, Deut. viii. 3.

5, 6. Then Satan, as it is most probable, carried him in the air, without doing him any hurt, unto Jerusalem, being permitted by God to do so, and set him on the battlement of the temple ; and urging a verse of the Psalm to him, Psalm xci. 11, he persuaded him to cast himself down from thence, by that means to testify that he was the Son of God ; for if he were so, this he might do securely.

<sup>b</sup> It is sufficiently manifest to me that I am the Son of God, and cared for by him. I shall not require any more signs to prove it, nor express any doubt of his power and goodness toward me, as the Israelites did, Exod. xvii. 7, saying, Is the Lord among us, or no ? To which the prohibition of tempting God refers, Deut. vi. 16, (which is the text quoted in this place, a prohibition not of too much, but too little confidence, of doubting of God's presence among them.)

<sup>c</sup> and from thence gives him a view of all that was to be seen from thence, and adds a representation of many of the other kingdoms of the world, in as splendid and inviting manner as he could, and all this in a moment of time, Luke iv. 5, not one after another, that so they might amaze and affect him the more with their splendour, and on a sudden prevail upon him, which otherwise would not be so likely to do it.

<sup>1</sup> the battlement.

<sup>2</sup> on, ἐπὶ.

<sup>3</sup> carry thee, ἀρᾶν σέ.

for it is written,  
Thou shalt worship  
the Lord thy God,  
and him only shalt  
thou serve.

11 Then the devil  
leaveth him, and,  
behold, angels came  
and ministered unto  
him.

12 ¶ Now when  
Jesus had heard that  
John was <sup>a</sup> cast into  
prison, he departed  
into Galilee;

13 And leaving Na-  
zareth, he came and  
dwelt in Capernaum,  
which is upon the  
sea coast, in the  
borders of Zabulon  
and Nephthaliim:

14 That it might be  
fulfilled which was  
spoken by Esaias the  
prophet, saying,

15 The land of  
Zabulon, and the  
land of Nephthaliim,  
<sup>d</sup> by the way of  
the sea, beyond Jordan,  
<sup>e</sup> Galilee of  
the <sup>2</sup> Gentiles;

16 The people  
which sat in dark-  
ness saw great light;  
and to them which  
sat in the region  
and shadow of death  
<sup>a</sup> light is sprung up.

17 ¶ From that  
time Jesus began to  
preach, and to say,  
Repent: for the  
kingdom of heaven  
is at hand.

18 ¶ And Jesus,  
walking by the sea  
of Galilee, saw two  
brethren, Simon call-  
ed Peter, and An-  
drew his brother,

11. Then for a while, Luke iv. 13. Satan left  
tempting him, (afterwards setting himself more in-  
dustriously on all stratagems to take away his life,)  
and as the devil left him, the good angels came and  
waited on him, ministering to his hunger, or bring-  
ing him meat, as to Elias was done.

12. After this, not immediately, but having gone  
once into Galilee, and done many things there, (set  
down, John ii. &c.) and having before that enter-  
tained some disciples or constant followers, John ii. 2,  
by name Philip, John i. 43, (for this and much more  
was done before John's being cast into prison, John  
iii. 24; see note [e] on John i.) when he heard of the  
imprisonment of John, he went a second time into  
Galilee.

<sup>d</sup> Galilee encompassed, or in the confines of other  
nations.

17. Now began Jesus to enter on his prophetic  
office, (consisting of three things; preaching or mak-  
ing known the will of God, entertaining disciples,  
doing of miracles; the first here, and more largely,  
Matt. v. 6, 7, and in his many parables; the second,  
v. 18, &c.; the third, as necessary to confirm his  
doctrine, on all occasions from time to time, till his  
death, and departure hence;) and the sum of that  
office was to bring sinners to repentance, by giving  
them warnings from God, promises to allure, and  
threatenings to fright them to it.

18—22. And as Jesus was walking by the lake  
of Genesareth, (see note [c] on Luke viii.) he saw

<sup>a</sup> ἐλαίσια, ἀφ' ἧν.

<sup>b</sup> delivered up, παραδόν.

<sup>c</sup> the sea-side.

<sup>d</sup> nations, ἔθνη.

<sup>e</sup> did the light arise, φῶς ἀνέτειλεν.



casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

two brethren that were fishers, Simon, who was afterwards surnamed Peter, and Andrew his brother, a washing their nets upon the shore, Luke v. 2, and having spent some time in discourse with them, or preaching to them, he went a little farther, and saw two other brethren, James and John, with their father Zebedee, all of the same trade, and they were in their boats mending their nets, having newly washed them on the shore also, Luke v. 2, and now returned to their boats again. And soon after this, having done a great miracle, set down distinctly, Luke v. 3, &c. (see note [a] on that chapter), he called all the four, commanding them to follow him, promising to make them fishers of men, or to instate them in a calling (and endue them with powers) of gaining and converting of men; and they all forsook their boats and trades, obeyed and followed him.

\* affected with any disease on which the changes of the moon had influence, whether madness or falling sickness: see note [c] on ch. xvii.

## CHAP. V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his [a] disciples came unto him;  
 2 And he opened his mouth, and taught them, saying,

1, 2. CHRIST now in a more eminent manner sets upon his prophetic office, and there being a great multitude present, he went up into a mountain, as a place of advantage to speak most audibly, and there seating himself as a prophet or teacher, a company of his constant followers, all that received and obeyed his doctrine, (not only the twelve, which were afterward chosen to be his apostles,) came close up, and communed with him, and to them he addressed his speech, saying (for the explication of this whole Sermon, see Pract. Catech. l. 2. &c.),

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

3. Blessed are all they that, how high soever their condition is in this world, are yet in mind, affection, and conversation humble and lowly, and they which, when they are in worldly poverty, bear it willingly, not only of necessity; for to these belong the riches, and those the greatest, even of a kingdom, and that of heaven, (see Luke vi. 20. *Yours is the kingdom of heaven.*)

4 Blessed are they that mourn: \* for they shall be comforted.

\* for they are of a fit temper and capacity to receive that comfort which Christ and the Spirit offer to all that are capable of it; and accordingly their present sadness shall be repaired here, and moreover rewarded with future joys, Luke xvi. 25; whereas those that have most of the carnal jollities of this world, that have enjoyed all their good things here, have a sad arrear of mourning which expects them in another world.

5 Blessed are the meek: for they shall inherit [b] the earth.

b the quiet-spirited persons, and they that live in obedience to government; for they ordinarily shall live quietly, and receive the protection and benefit of government, and, invading no man's goods or life, shall generally enjoy long life and tranquillity in the earth. Or when the exercises of this virtue, in some singular conjunctures of time, bring losses or death upon them, they shall be richly rewarded in another world, and be made amends abundantly there for all that the practice of this virtue hath brought upon them.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

\* whose appetites are removed from the meaner inferior objects of our thirsts, (which may raise but never satisfy our appetites,) from the worldling's importunate desires, ambitions and covetings, to the eager and impatient pursuit of the favour of God, and of piety of the highest kind, that way of salva-

tion now proposed to men by Christ (see note [b] on Rom. i.): for these shall be sure to obtain what they pursue, and to be fully satisfied in the acquisition.

7 Blessed are <sup>d</sup> the merciful : for they shall obtain mercy. <sup>d</sup> they that are compassionate and pitifully affected to the wants of other men, whether of their souls or bodies, apt to relieve and to pardon, to give and to forgive; for as they shall deal with others, God shall deal with them; in their time of want and requests they shall have pity shown to them abundantly, Luke vi. 38.

8 Blessed are <sup>e</sup> the pure in heart : for they shall [c] see God. <sup>e</sup> they, whose eye of their soul is not defiled by looking after fleshly or worldly lusts, nor polluted with other foul mixtures; for by this purity they are fitted for that vision of God which none else can attain unto, Heb. xii. 14.

9 Blessed are <sup>f</sup> the peacemakers : for they shall be called the children of God. <sup>f</sup> peaceable, that love and labour for peace; for they are like to God, as children to parents, and like the only-begotten Son of God, that great Peacemaker, and shall have the privileges that belong to such, the children's portion, that of grace in this life, and of the inheritance in another.

10 Blessed are they <sup>g</sup> which are persecuted for righteousness' sake : for their's is the kingdom of heaven. <sup>g</sup> that suffer for the discharge of a good conscience, for the constancy of their obedience to any of God's commandments; for their sufferings here shall be hereafter rewarded with a kingdom; though they are opposed and persecuted by men, they shall be owned and crowned by God as his martyrs or confessors.

11 Blessed are ye, <sup>h</sup> when men [e] shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. <sup>h</sup> when ye shall be reviled and persecuted, and have all kind of evil reports calumniously raised against you, because you are professors of the faith of Christ; this was the condition of martyrs and confessors in the Christian church, when Christianity itself was persecuted, (as ver. 10.) of all that constantly adhere to any part of Christian duty, and are not by any temptations of persecution, &c. moved out of it.

12 Rejoice, and <sup>i</sup> be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. <sup>i</sup> exult or leap for joy; for God will reward upon you, not only your integrity and your patience, but their multiplied revilings and slanders, with a multiplied recompense in another world. For thus were the prophets before you dealt with, those that came with commissions immediately from God, with whom if ye communicate in doing well, and suffering patiently, ye shall proportionably partake of reward with them.

<sup>1</sup> Or, for righteousness' sake; for instead of *ψευδόμενοι ἔνθεν ἔμωδ*, the Greek and Latin MS. reads, *δικαιοσύνης, propter justitiam*.



13 ¶ Ye are the salt of the earth: but if the salt <sup>2</sup> [f] have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your <sup>3</sup> good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come <sup>1</sup> to <sup>2</sup> destroy the [g]law, or the prophets: I am not come to destroy, but [h] to <sup>4</sup> fulfil.

13. You disciples, all sorts of true Christians, (see note [a]), are the men, that by your doctrine and exemplary piety and charity, are to keep the whole land, the whole world from putrefying. But if your lives grow unsavoury or noisome, what means is there imaginable to repair or recover you? None certainly. And then are ye (unsavoury Christians) the most unprofitable refuse creatures in the world, and so shall be accounted of, (Mark ix. 50. Luke xiv. 34.) and dealt with accordingly.

14. As a city set upon an high illustrious place is seen by all that travel near it, and by them inquired after what it is, so the Christian church (which is a most conspicuous society in respect of the difference of their lives from other men) cannot choose but be taken notice of by the rest of the world, and either attract them by their good, or discourage and deter them by their evil examples, Isa. lx. 11. Phil. ii. 15.

15. It is my design in you, (in the doctrine which ye are to preach, and the exemplary lives which you are to live) to set up a torch or eminent luminary, like the sun in the firmament, for all the world to be enlightened by it, and directed in the actions of their lives. Now ye know, it is not men's meaning, when they light a candle, to put it under that which will cover and shut up the light of it, but to set it up at the best advantage, so that it may dispense its light most freely to all that are within reach of it. And so must ye diffuse your doctrine and examples to all the heathen world, whose ignorance and sins render them answerable to the dark parts of the house, which yet the candle, when it comes to them, doth illuminate.

<sup>3</sup> honest, honourable, commendable actions, such as are not practised by other men,

<sup>1</sup> to take any thing from the law and the prophets, i. e. the rule of duties toward God and man in force among the Jews, to loose mankind from the obligations that formerly lay upon them, (v. 18, 19. and note [f]); to permit, much less to cause any one moral command to be evacuated, but to repair and make up whatsoever is any way wanting, to restore whatsoever hath been taken from it by false interpretations of those which have striven to evacuate some parts of it, to require more explicitly what was obscure before, and where there is any need to increase and add unto the law.

<sup>2</sup> become insipid.

<sup>3</sup> dissolve, or pull asunder, καταλύσαι.

<sup>4</sup> perfect, fill up.

18 For verily I say unto you, <sup>m</sup> Till heaven and earth pass, one <sup>6</sup> [εἰ] jot or one tittle shall in no wise pass from the law, <sup>n</sup> till all be fulfilled. <sup>m</sup> Till the world be destroyed and all things come to an end, no one least particle shall depart from the law, or be taken away, or lose its force or obligation.

19 Whosoever therefore shall <sup>7</sup> break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. <sup>n</sup> by his practice and doctrine evacuate any one of the least commands of the law, or which I shall now deliver to you, he shall be the least, (see note on ch. viii. [κ]) i. e. be despised and rejected by God in the day of judgment, (which is called God's kingdom, 2 Tim. iv. 1. Matt. xxv. 1.) or, he shall be cast out of the church, be thought unworthy of having his name retained in the catalogue of Christians here, or saints hereafter, (as among the Jews he that did teach and do contrary to the determination of the consistory, i. e. who, being a doctor of the law, did teach any thing to be lawful which the determination of the consistory made to be unlawful, he was looked upon as a rebellious elder, and was by law to be put to death.) But whosoever shall himself practise and teach others to practise all, not neglecting the very least of them, shall be rewarded in an eminent manner here and at the day of judgment, shall be a principal Christian here and saint hereafter, advanced to the dignity of judging others, and to the glory attending it in heaven.

20 For I say unto you, That except your righteousness <sup>o</sup> shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. <sup>o</sup> shall abound more above the ordinary practice of men than the actions or righteousness of the scribes and Pharisees abounds.

21 ¶ [κ] Ye have heard that it was <sup>p</sup> said <sup>q</sup> by them of old time, Thou shalt not kill; and whosoever shall kill shall be <sup>9</sup> in danger of the judgment: <sup>p</sup> delivered by Moses in the law to the Jews, that they should commit no murder, and that he that did so should be liable to be tried for his life, pleadable in the lesser sanhedrim, (the house of twenty-three men, who had the cognizance in capital and greater matters,) obnoxious to capital punishment, that particularly of the sword.

22 But I say unto you, That whosoever is angry with his brother <sup>10</sup> without a cause shall be <sup>11</sup> in danger of the judgment: and whosoever shall say to his brother, [Γ] Raca, <sup>q</sup> for a light cause, or above the proportion of the cause, or immoderately for any cause, he shall be deemed to deserve that punishment which is answerable to capital, viz. the loss of eternal life, (except repentance prevent it, and relief from the death of our High Priest;) but he that shall call his brother, empty worthless fellow, that shall vilify, deride, and scoff other men, shall be liable to the great senate of seventy-two, where the punishment is stoning, severer than

<sup>6</sup> iota, ἰωτα. <sup>7</sup> until all things be done, ἕως ἂν πάντα γένηται. <sup>8</sup> loose, or dissolve one of the least of these commandments, λύση μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων. <sup>9</sup> to, τοῖς ἀρχ. <sup>10</sup> liable to, ἐνοχος τῇ. <sup>11</sup> rashly, vainly, unseasonably, εἰκῇ. <sup>12</sup> liable to, ἐνοχος τῇ.



the <sup>12</sup> council: but whoever shall say, Thou fool, shall be in danger of <sup>13</sup> hell fire.

<sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

<sup>24</sup> Leave there thy gift before the altar, and go thy way; first be <sup>14</sup> [m] reconciled to thy brother, and then come and offer thy gift.

<sup>25</sup> <sup>15</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the <sup>16</sup> [n] officer, and thou be cast into prison.

<sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

<sup>27</sup> ¶ Ye have heard that it was said <sup>17</sup> by them of old time, Thou shalt not commit adultery:

<sup>28</sup> But I say unto you, That [o] whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

<sup>29</sup> And if thy right eye offend thee,

the former, and so proportionably in another world to a yet deeper degree of hell. But he that permits his passion to break out into virulent railing, shall be liable to that degree of punishment in another world, which is answerable to the burning in the valley of Hinnom, which was a punishment far greater than the other two, and so notes a very great degree of eternal torments. For in that place it was the custom to put their children into hollow brazen vessels over the fire, and therein to scald them to death, crying out lamentably, very many together.

<sup>23, 24.</sup> If therefore at any time thou art a bringing or hast brought to the priest thy offering for atonement of sin, thy peace-offering to be received by him, and offered for thee upon the altar, and, as thou art there ready to present thy offering to the priest, thou callest to mind that thou hast done any man any injury, do thou in that minute stop, and leave thy offering unrepresented to the priest, and betake thyself first to that person whom thou hast thus injured, use means to reconcile him, to make him friends with thee, to obtain his pardon, to work thy reconciliation with him, and then come and complete thy intended atonement.

lest he accuse and implead thee before the judge,

out of prison till thou hast made full satisfaction (such as the law prescribes) for that trespass done by thee, whereas by a seasonable timely compounding of it, it might have been done with some moderation; and so may a timely reconciliation with thy neighbour, whom thou hast injured and made thy accuser or adversary, avert that punishment of God, which from him as the Judge and Avenger of all wrongs, must otherwise be expected.

That he that looks lustfully, that feeds his eye on any but his own wife, though he satisfy not his flesh; he that delights himself with beautiful faces, gazes intemperately, &c. by that very lustful look, hath, for his part, made himself guilty of adultery on her.

<sup>29.</sup> And be thy eye (one instrument of ensnaring thee, as the hand is another, v. 30.) never so useful or advantageous to thee, thou hadst better have

<sup>12</sup> sanhedrim, συναγωγή.

γένναν τοῦ πυρός.

Mark xiv. [f].

<sup>14</sup> reconcile thyself.

<sup>15</sup> be at accord: see note [m], and note on

thee to stumble, or insnare thee, σκανδαλίζει σε, see note on ch. xi. [c].

<sup>16</sup> apparitor, serjeant.

<sup>17</sup> to them, τοῖς.

<sup>18</sup> scandalize thee, cause



pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 [*p*] It hath been said, Whosoever shall put away his wife, <sup>u</sup> let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, <sup>x</sup> causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said <sup>19</sup> by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, <sup>v</sup> Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy

none than be ensnared by it. And so for all other things, if that which is most precious to thee and useful (as instrumental to the greatest uses and most grateful delights) be thereby a means of ensnaring thee in any sin, or hindering thee in thy progress of a holy or chaste life, deny thyself the use of that, which yields thee, together with that delight, that damage also, and the damage far more considerable than the delight; and adultery being forbidden, account it the most advantageous precept, this of not feeding or pleasing the eye, &c., which, when it is indulged to, makes it so hard, if not impossible to abstain from the fouler grosser sin, at least in the heart, (the purity of which, and not only of the outward members, is strictly required by Christ, v. 7.) For it is much better for thee to want those delights or advantages at this present, than that by the enjoying them thou shouldst plunge thyself body and soul into everlasting perdition.

30. See ver. 29.

<sup>u</sup> he must, is bound to

<sup>x</sup> is guilty of making

33. And as v. 21 and v. 27. (that of v. 31. being but appendant to that of adultery and brought in as in a parenthesis) I mentioned to you some of the commands of the decalogue, so now again another.

34. <sup>v</sup> All voluntary swearing, though it be by a creature, is wholly interdicted thee. And though in involuntary, those that are lawfully imposed by the magistrate, by way of adjuring or laying an oath upon thee, thou mayest and art obliged, in obedience to authority, to swear by God himself, yet in any other case thou art not to swear by any thing else, though it be inferior to God, because, being created by God, it is he only that hath power over it, and therefore it is not subjected to thy will, to abuse or swear by it, as for example,

head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

37. But let no more be used in your discourse but an affirmation, and, if need be, an asseveration; and so on the contrary, when you deny any thing, a negation, and if the matter require, some other addition of greater weight to express the seriousness of your speech, (but no kind of oath) to back or confirm it. For whatsoever is used above these necessary expressions and confirmations, (as any kind of oath used in discourse between men, be it by the heaven, the earth, &c.) proceeds from some evil principle, sometimes from your vainglorious humour, delighting in such big speaking, (founded in an opinion, that fearing to sin is a poor-spirited thing,) sometimes from want of reverence to the name of God, sometimes from the faithlessness of men, but most commonly from the devil, that evil one, who hath many snares to catch souls, and ensnare them in idolatry, or error, or unbelief, and the use of the forementioned forms of swearing may tend to this end undiscernibly; and besides, the not observing exact truth in all our conversation (which makes us not fit to be trusted without oaths), and the incredulity of men (that they will not believe without them), and so the pride and irreverence also, are all the works of the devil, in which respect (as also, because there is no part of our sensitive appetite to which oaths do properly afford any delight or pleasure) the oaths that come from any one of these may be said to be from him, especially all needless promissory oaths, to which Christ's speech especially belongs.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye [q] resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away

38. It is appointed in the judicial law of the Jews, that he that wronged or maimed another, shall himself suffer that very evil which he hath done to that other.

that you oppose not violence to the injurious man, but on the contrary, whosoever shall use thee contumeliously, bear it patiently, (as to turn the cheek signifies proverbially, *Lam. iii. 3.*) yea, though the doing so seemeth to thee a likely means to bring the like upon thee another time. In matters of such a light nature, venture that rather than think of opposing violence unto it.

40. And if by suit at law any one endeavour to rob thee of thy meaner or inner garment, do thou

<sup>38</sup> is from evil, or the evil one, ἐκ τοῦ πονηροῦ ἐστίν. τὸν πονηρὸν.

<sup>39</sup> the injurious, or evil man, τῷ

thy <sup>22</sup> [r] coat, let him rather than oppose violence to his injustice, venture have *thy* cloke also. the losing of thy upper better garment also.

41 And whosoever shall <sup>23</sup> compel thee to [s] go a mile, go with him twain. 41. And whosoever shall make thee go and carry his burdens a little way, do thou again rather than permit thy passions to oppose violence to this injury or light invasion of thy liberty, venture to suffer as much more.

42 Give to him that asketh thee, and from him that would borrow of thee <sup>2</sup> turn not thou away. <sup>2</sup> do not thou disdainfully or loathingly turn away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 43. It is true indeed that the precept of Moses concerning the kind dealing of the Jews with other men, extended not universally to all, but peculiarly to their countrymen, or fellow Jews (called, the sons of thy people): to others who were aliens and also enemies to them, they were not bound to be kind; but against some, viz. the seven nations, they were commanded to proceed hostilely.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 44. Let your kindness be extended as the blessings of heaven, even to enemies and injurious provokers; in the same manner and measure as they do ill to you, do ye good to them, blessing, obliging, praying for them, and making them no other returns for all their virulencies, hatreds, and contumelious malicious behaviour toward you.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the [t]evil and on the good, and sendeth rain on the just and on the unjust. 45. That so by imitating God, you may approve yourselves to be like him, as children to a parent, it being evident in him that he confines not his mercies to friends and good men, but extends them to injurious provokers and gross offenders as well as the pious lovers of him.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 46. For if ye have ordinary charity to them which have so to you, do you deserve or have reason to expect any reward from God for so doing? Why, the worst sort of men in the world will do so.

47 And if ye <sup>24</sup> salute your brethren only, <sup>25</sup> what do [u] ye more than others? 47. And if ye abound in affection to Jews only, what do you more than all the most vulgar men of the heathen world think themselves obliged to? who kiss and embrace those that are nearest and dearest to them.

48 Therefore of you Christians I require, that you exercise your charity, whether of the lowest or highest sort, and extend it as far as the mercy of God is extended, viz. to enemies as well as friends, Luke vi. 36.

<sup>22</sup> shirt, let go even thy upper garment to him.

<sup>25</sup> what extraordinary thing do you?

<sup>23</sup> press.

<sup>24</sup> embrace, ἀσπάζεσθε.



## CHAP. VI.

[a] TAKE heed that ye do not your alms before men, \*to be [b] seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the <sup>1</sup>synagogues and in the streets, that they may have glory of men. Verily I say unto you, <sup>b</sup>They <sup>2</sup>have their reward.

3 But when thou doest alms, \*let not thy left hand know what thy right hand doeth:

4 That *thine* alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be <sup>a</sup>as the hypocrites are: for they love to pray [c] standing in the <sup>d</sup>[d] synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, \*enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

\*to be beheld or looked on by them. If you do not thus take heed, you will *lose* that reward which God in heaven hath laid up for the alms-giver.

<sup>b</sup> The praise of men is their reward, the only one which they are likely to have for this performance, which is thus by them designed to their own glory. From God they are sure to receive none, by receiving this they acquit God of all farther payment.

<sup>c</sup> watch over thyself as one that is very apt to fall into this sin, to do works of mercy vaingloriously, and therefore do them *as secretly as you can*, and let not thy dearest bosom-friend, which is to thee as thy left hand, know what thou doest in this kind, (unless so far as he shall be necessary to assist thee in the doing of it, or as his knowing of it may some other way be ordinable to the glory of God, without any reflection of any praise on thee from him or other,) and God which beholds that which was thus done by thee in secret, shall give thee that very reward for thy secret piety, which the vainglorious person designs to himself, (but cannot so readily obtain, as by this contrary way thou shalt,) make payment to thee in the sight of men and angels.

<sup>d</sup> like them, which pray with the same design that stage-players act on the stage, to gain applause by so doing. For all their joy in praying is to do it in places of greatest resort, where they may be most visible, as they that stand in the meeting of two streets, choose that as the place of best advantage, to be seen by those which pass in either street.

\* retire from thy worldly company (as Jacob, Gen. xxxii. 24, when he wrestled with the angel), and with thy doors shut to thee, pray there to thy heavenly Father, which is himself invisible, and seeth thee, how secret soever thou art, and consequently that which is done by thee in secret, and he that is thus the beholder of thy closet-devotions shall reward thee before men and angels.

<sup>1</sup> assemblies, or, places of concourse, ταῖς συναγωγαῖς: see note [d].

are paid, or, have received, ἀπέχουσιν: see note on Mark xiv. [d].

<sup>2</sup> receive, or, places of concourse.

7 But when ye pray, <sup>f</sup> use not <sup>f</sup> do not lengthen your prayers with idle tautologies, after the manner of the heathen, which think as the heathen <sup>do</sup>: they shall have their prayers granted through the multiplicity of words used by them in their devotions. speaking.

8 Be not ye therefore like unto them: <sup>g</sup> hath no need of your expressions to tell him for your Father your wants, and therefore is not likely to be wrought <sup>g</sup> knoweth what on by the length and multiplicity of them.

9, 10. I shall therefore set you a pattern, after which to form your prayers. Our Father which re-

9 After this manner: <sup>h</sup> mainest in thy throne in heaven, and there art praised by the angels and saints, which reignest there, and ye: Our Father art perfectly obeyed, grant that thy name may be which art in heaven, hallowed, thy throne may be set up and acknowledged, thy holy will and commands obeyed here thy name.

10 Thy kingdom below on earth also, by us thy sons and servants, come. Thy will be done in earth, as <sup>i</sup> it is there in heaven. sincerely and readily, and in some proportion to what is there in heaven.

11 Give us <sup>h</sup> this <sup>h</sup> the necessities of our lives from day to day, day our <sup>j</sup> daily or that which is proportioned to every man's being bread. or sustenance.

12 And forgive us our debts, as we forgive our debtors. 12. And punish not on us all the sins wherewith we have offended and provoked thee to punish us, as

13 And <sup>k</sup> lead us we do most freely forgive all the injuries which have not <sup>g</sup> into temptation, by others been done to us.

but deliver us from <sup>l</sup> evil: For <sup>i</sup> permit us not to be brought into any temptation or snare, suffer us not to be entangled in any thine is the kingdom, and the power, dangers or difficulties, which may not be easily supported by us. and the glory, <sup>l</sup> for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 14. For it hath been well observed by the wise men among the Jews, that our pardoning of those who have injured us, is rewarded by God with hearing of our prayers for his forgiveness. See Eccles. xxviii. 2—5. and Matt. v. 7.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover <sup>k</sup> they put on sad and mournful looks, appear when ye fast, be not, in foul sordid garments, and unwashed faces, which as the hypocrites, of makes them look lamentably, or perhaps they cover a <sup>7</sup> sad countenance: or veil their faces that they may discover or reveal for <sup>h</sup> they <sup>8</sup> <sup>h</sup> disfigure their faces, their fasting.

<sup>4</sup> bring. <sup>5</sup> the evil one, τοῦ πονηροῦ. <sup>6</sup> for ever and ever: see note on Luke i. [i].  
<sup>7</sup> horrid, ghastly. <sup>8</sup> cover their faces, or spoil their looks.

that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, <sup>1</sup>[i] anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father <sup>a</sup> which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and <sup>b</sup>[k] rust doth corrupt, and where thieves break through and steal:

20 But <sup>c</sup>lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The <sup>10</sup>light of the body is the eye: if therefore thine eye be <sup>11</sup>[l] single, thy whole body shall be full of light.

23 But if thine eye be <sup>12</sup>evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else <sup>e</sup>he will [m] hold

<sup>1</sup> behave thyself as upon an ordinary day, (for the Jews anointed and washed themselves daily, save only in time of mourning).

<sup>a</sup> who seeth thee when no man else doth.

19. It is a great vanity to hoard or treasure up any of the possessions of this world, for they are all, whether cloth, or fruit, or money, subject to those three casualties of moths, vermin, and thieves; every one the worse, some lost by keeping.

<sup>b</sup> Ecclus. xxix. 11.

21. For as long as your treasures are those of this world, your hearts will be fastened upon this world; your only way of elevating your desires, and setting them on heaven, is to lay out that which God gives you on his service.

22, 23. As the eye is the candle of the body, lightens and directs it, so hath liberality of mind a most observable influence upon the whole Christian's life and actions, serving them with light and directions toward the making them all very Christian. But where, instead thereof, covetousness is gotten in, there is commonly nothing but darkness, i. e. a life alien from Christ, from the temper which he requires. If then that most eminent leading virtue in Christianity, thy charity or liberality, be extinct, and turned into the contrary, that of covetousness, what a deep darkness shalt thou walk in, though the light of the gospel shine round about thee!

<sup>c</sup> he will perform faithful service to the one whom he loves, but for the other, whom he hates or undervalues, if he be engaged in his service, he will despise his commands, and not care to please him; even so the tending and observing of wealth, doing

<sup>a</sup> smut, or vermin do consume. <sup>10</sup> candle, *ὁ λύχνος*. <sup>b</sup> rust, or vermin do consume. <sup>11</sup> single, *ὁ ἁγίος*. <sup>12</sup> evil, *κακός*: see note [l].

<sup>c</sup> good, liberal.

<sup>d</sup> envious,



to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, <sup>p 13</sup> Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into <sup>14</sup> barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add [*n*] one cubit unto his <sup>15</sup> stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; <sup>a</sup> they [*o*] toil not, neither do they spin: 29 And yet I say unto you, That even <sup>r</sup> Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the [*p*] grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore <sup>s</sup> take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

nothing but what may in the eye of the world tend to increase of riches, is not reconcilable with the serving of God, doing what Christ requires of us.

<sup>p</sup> Be not fearful or anxious for the future, nor doubtful of God's providence in allowing you the necessities of life, food and raiment; for it is so much more easy to give food than life, and raiment than a body, that sure God, who was so able and so kind to do the one, will not be unable or backward to do the other to all that depend upon him faithfully.

<sup>a</sup> they neither labour in husbandry for the sowing those things from whence in the time to come garments are made, hemp, flax, &c., nor do they spin them when they are grown; i. e. they contribute nothing toward this matter of providing themselves clothing for the future.

<sup>r</sup> the natural bravery of the lily, especially of the white lily, is beyond all the glory of apparel that art and cost could bring in to Solomon, (though it were his glory ever to go in white,) that being but accidental and adventitious to him, this coming from the lily's own fruitful bowels, and so more genuine and natural, and truly glorious.

30. And if God have made so rich and glorious a provision of attire for those short-lived flowers, then certainly for us (that have such instances of his providence) to doubt of God's power or will to provide us sufficient raiment, is a piece of weakness or want of faith which will not be excused in us, God having promised that he doth and will care for us, which promise cannot be doubted of without infidelity.

<sup>s</sup> be not beforehand so troubled with apprehension of future wants of food and raiment.

<sup>13</sup> Be not solicitous, μή μεριμνᾶτε. ἡ λικία.

<sup>14</sup> granaries, repositories, ἀποθήκας.

<sup>15</sup> Or, age,

32 (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

32. (The things that heathen men are so solicitous for; they that worship false idol gods, or that acknowledge nothing of a divine providence,) for the gospel tells us (not that we have no need of them, but) that God knows we have need of them, and will in his providence take care for our wants, help us to the necessities of life in due time, as long as he affords us life.

33. But let your principal and first care be to approve yourselves the obedient servants of God, performing all those things with all diligence and exactness, which are required to render you acceptable in his sight, and then for the necessities of this life (though ye now, which follow me, have no way to lay in for yourselves) I promise you, that they shall not be wanting to you, I will take care they shall be brought in unto you.

34. Be not therefore beforehand importunately doubtful or solicitous concerning your future subsistence, be not solicitous for that to-day, which may be soon enough cared for to-morrow, only labour and pray for that which is sufficient for the present time; and when the future comes, then take care and pray for that, let that have the proportion of care and prayer, which is due to it, laid or charged upon it, and let not the present have the charge and burden of the future also, having enough of its own trouble and turmoil belonging to it. (Thus is this whole discourse directly designed by Christ to prohibit all anxiety for the future in a Christian, though not absolutely all care or provision for the present necessities of life, or the prudent managing of store and possessions, when God gives such. Every day, as it comes, requiring that duty from us, to preserve that life in ourselves (and those that belong unto us) which God hath bestowed on us.

## CHAP. VII.

JUDGE not, that ye be not judged.

1. THE sin of judging is very rife among the Jews, (see note on Rom. ii. [a]), against this therefore you are to be forewarned. Observe not other men's words or actions severely or without mercy, lest you suffer the same from others which you do to them, and will be most unwilling to suffer from them, nay, feel the like severity from God when he comes to judgment, James ii. 12.

2 For with what judgment ye judge,

2. For you have reason to expect to be dealt



ye shall be judged: with, both by God and man, as you yourselves deal and with what measure ye mete, it shall be measured to you again. (see note on ch. x. [h],) that with &c.

3 And why beholdest thou the <sup>1</sup> [a] mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 3. How strange a thing is it, that thou shouldest look so severely on the light faults of others, who hast for the most part so much vaster crimes, particularly this of judging others, to be censured and reformed in thyself? this makes thy censuring others very unreasonable in thee.

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 4. Which way in reason shalt thou ever be fit so much as to reprehend, or direct another to amend any the least fault, much less to judge him, when thou art thus guilty of greater faults thyself? Thy continuing still guilty of such greater sins (such is this of judging others) argues either no need of having his lesser faults reformed, or thy no skill to assist him therein.

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 5. The beginning with other men, judging of them and neglecting the reforming of thyself, is a piece of hypocrisy. Take care to reform thyself first, then wilt thou be better able to work a reformation of any even the smallest sin in another.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they [b] trample them under their feet, and turn again and rend you. 6. And for this matter of reprehending others, (all holy advices and admonitions out of God's word,) because they are a very precious deed of charity, (and so in like manner, for all other holy things, the word, and prayer, and the use of the sacraments, &c. by way of analogy with that of reprehension here particularly spoken of, ver. 4.) take care they be not cast away upon those that are incorrigible, and will but return thee reproaches and contempt for them, as swine tread under feet the most precious jewels that are offered them, and as dogs often tear them that give them what is most precious.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7. And that yourselves may be blameless, free from the greater and lesser guilts, (and so for all other things you want,) apply yourselves to God in prayer, and that will be a means of obtaining it, Luke xi. 9,

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 13. James v. 6. 8. For prayer, if joined with constancy and importunity, never misseth to obtain that which is most for his benefit to receive, and therefore shall not fail to obtain grace.

<sup>1</sup> small thin shiver of wood.



9 Or what man is there of you, whom if his son ask bread, [c] will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being <sup>2</sup>evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

9, 10. Any father will give him which asks him profitable things, those things for which he asks, at least will give him other things as good or better, but by no means worse or hurtful, (nay, if he ask such, he will not give them.)

11. If you therefore, which are not always willing to give, and do not always know what is good for your children, do yet not make such ill returns to your children's requests as to give them serpents or fishes, how much more shall God be sure to give you those things that are best for you? (though not always in kind what you ask for, because that is not always such, yet) grace which is always so.

12. Another branch of prime Christian duty required of you is this, that whatsoever you would esteem reasonable that other men should do to you, if you were in their, and they in your condition, the same you must now think yourselves obliged to do to them, for this equity is taught you by your own law and scriptures in force among the Jews: see note on Matt. v. [g].

13. Let all your care be to set yourselves upon the Christian course, be it never so strict, (for it is easy to enter on a vicious course, and go through with it, and there are multitudes good store which pass that way to eternal destruction and damnation.)

14. And there will be all need of your care, because the entrance and whole course of a Christian's life is made up of perfect strictness, in opposition to the looseness of the world, and that makes so few to choose it.

15. Take heed of false teachers, that, when they come to infuse their doctrines into you, wear sheepskins, as the prophets oft used to do, thereby pretending the greatest innocency and meekness that can be, but design and intend the direct contrary, devouring and rapacity. See Acts xx. 29.

16. Ye shall certainly know them and discern them, if you take notice of and weigh the doctrines which, when they have gotten some authority with you, they will presently endeavour to infuse into you. They that make no other use of their being counted prophets, but to infuse higher degrees of all kind of piety and charity into you, ye may resolve they are sent from God, for the devil would

<sup>2</sup> envious, niggardly: see note on ch. vi. [1].

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me <sup>a</sup>in that day, Lord, Lord, have we not prophesied <sup>3</sup> in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, <sup>b</sup>[*d*] I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever <sup>c</sup>heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and <sup>d</sup>the [*e*] floods came, and the winds blew, and beat upon that house; and it fell not: for

never help men to credit and reputation in the world, who should make use of it only to the advancement of piety. But if their design be to infuse into their followers any seeds of impiety, injustice, uncleanness, uncharitableness, sedition, rebellion, &c., let their pretences and behaviour be never so fair, be sure they are false prophets.

21. And though in words they take upon them to be the only servants, sons, and saints of God, as heretics and schismatics ordinarily do, yet these words of theirs and their confident calling on God are not such fruits by which you can judge well of them, for it is not every one which believeth on me, which acknowledgeth me, which looketh for salvation from me, that—

<sup>a</sup>at the day of judgment, Lord, we are the men which thou by thy power hast enabled to foretell things to come, and by the same to exorcise devils, and do all kind of miracles.

<sup>b</sup>saying, I never knew you:

<sup>c</sup>believeth and entertaineth all these commands here contained in this sermon, (beginning ch. v. 1,) and practiseth them, he is like a prudent builder, that laid the foundation of his house upon a rock: (see note on ch. x. [*b*]).

<sup>d</sup>land floods that proceeded from that sudden rain,

<sup>3</sup> ἢ γ, τῶ ὀνόμ.

it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, <sup>a</sup>shall be likened unto a foolish man, which built his house upon the sand: <sup>a</sup> shall be like, and by all men known and reputed to be like

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes. 29. For all this sermon of his, whether spoken continually, or with pauses between, was delivered by him as by one which had extraordinary power and mission, prophetic at least, which since Ezra's time had been intermitted (as the Jews confess), and not as the doctors of law among the Jews.

## CHAP. VIII.

WHEN he was come down from the mountain, great multitudes followed him. 1. AFTER the finishing of this sermon of his, there was great resort unto him, not only for his doctrine, but his miracles of cures, &c.

2 And, behold, there came a leper and <sup>1</sup><sup>a</sup> worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>a</sup> fell down and besought him that he would please to make use of his power, whereby he was confident that he was able to cure his leprosy.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately <sup>b</sup> his leprosy was cleansed. <sup>b</sup> he was cleansed or cured from his leprosy.

4 And Jesus saith unto him, <sup>c</sup> [b] See thou tell no man; <sup>c</sup> Be sure thou divulge not this to others, but according to the law shew thyself to the priest, and offer the offering required of all such as are thus

<sup>1</sup> fell down before him.



[c] shew thyself to the priest, and offer the gift that Moses commanded, [d] for a testimony unto them.

5 ¶ And when Jesus was entered in to Capernaum, there came unto him a <sup>d</sup> centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously <sup>2</sup>[e] tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: <sup>e</sup>but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great [f] faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall [g] sit down with Abraham, and

cleansed from leprosy; this Jesus said to him on design that it might by this means be a testimony to assure them, 1. that he was the Messias, 2. that he was God, 3. that he opposed not the law given by Moses.

<sup>d</sup> a captain or commander of an hundred soldiers,

<sup>e</sup> but of this I am assured, that one word of thine will as easily cure him as if thou shouldst thyself come personally.

9. For I am a man, who though I am under other men's authority, that of the chief commander, and of the emperor, yet have under me soldiers for my military commands, and servants for my domestic, and whatsoever I command them is done by them as surely as if I did it myself, how much more canst thou with thy word command health (who art the word, which healeth all things, Wisd. xvi. 12.) without troubling thyself to come down to my house?

10. At this saying of the centurion's Jesus expressed much wonderment, and calling to his disciples, said with some earnestness of asseveration, I have not found any Jew so fully persuaded of my power, or that behaves himself so much like a believer, as this Gentile.

11. But this which is now so very admirable will within a while be frequently exemplified: for the old prophets have oft foretold it, (and now the time of the completion approacheth,) that many multitudes from all parts of the world will come

<sup>2</sup> affected, punished.

Isaac, and Jacob, in, and believe on Christ, partake of his spiritual in the kingdom of feast, and be made to sit down with Abraham the heaven.

12 But the children of the kingdom of the Jewish nation.

12. And the Jews themselves to whom this Messiah was primarily sent, will disbelieve, and be punished accordingly, shut out of the spiritual feast, out of the church here, and heaven here-

13 And Jesus said after, deprived of the light and cheerful heat that unto the centurion, is wont to be in houses of feasting, and left to Go thy way; and as utter darkness, (the cold of the night, and winter, thou hast believed, without,) stupid blindness here, and eternal darkness so be it done unto hereafter. thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he found his wife's mother sick of a fever, and laid to bed under it.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. ¶ provided for them what was necessary for their entertainment.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 16. When by the approach of the evening-cool it was more convenient, they—

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ¶ Himself [i] took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. ¶ He was so affected with all the miseries that befell us, that out of compassion to us, he made use of his divine power to heal even our bodies of the diseases that were on them.

19 And a certain scribe came, and said unto him, Master. I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath <sup>1</sup>not where to lay *his* head.

<sup>1</sup> no place or dwelling of his own to rest in, or entertain any follower.

21 And another of his disciples said unto him, <sup>k</sup>Lord, suffer me first to go and bury my father.

<sup>k</sup> Lord, I desire and firmly purpose to be a constant follower of thine, but for a time I beseech thy leave, that I may abide at my father's house, to perform the last rites of funeral obsequies unto him.

22 But Jesus said unto him, Follow me; and <sup>l</sup>let the [*k*] dead bury their dead.

<sup>l</sup> leave that office to be performed by others, who are not embarked in this more holy and divine employment; for as in the law the Nazarites and the priests might not meddle with the interments

23 ¶ And when he was entered into a ship, <sup>m</sup>his disciples followed him.

even of their parents, but others might lawfully do it, others that were not Nazarites or priests might bury one another: so thou that art a consecrated person, the departing to bury a deceased friend, though it be a father, or to receive an inheritance or legacy from him, is an employment unfit for thee.

24 And, behold, there arose a great tempest in <sup>n</sup>the sea, insomuch that the ship was covered with the waves: but he was asleep.

<sup>m</sup> his disciples and none else followed—

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

<sup>n</sup> the lake: see note [*c*] on Luke viii.

26 And he saith unto them, Why are ye fearful, <sup>o</sup>O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

<sup>o</sup> ye that in the due season make not use of that promise in the psalmist, Psalm cvii. 23. 28, and apprehend not the fulfilling of it in and by Christ; ye that have so poor an opinion either of my power, or care of you, as to doubt of my presence to secure you? Then—

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

27. And at this they were wonderfully amazed, and terrified, (Mark iv. 41, Luke viii. 25.) saying—

28 ¶ And when he was come to the other side into <sup>p</sup>the country of the Gergesenes, there met him two possessed with devils, coming out of the [*l*] tombs, exceeding fierce, so that no man might pass by that way.

<sup>p</sup> that country where Gergesa and Gadara (Mark v. 1) lie near together: see Mark viii. 10.



29 And, behold, they cried out, saying, <sup>a</sup>What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many [m] swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

<sup>a</sup> Be quiet, let us alone; we desire not to have any thing to do with thee, thou Son of God and Saviour of mankind: our time is not yet come of being remanded to our prisons, do not thou hasten and precipitate it.

31. And thereupon the devils knowing that Christ would cast them out, and by that miracle so far shew forth his power, that it would probably bring all the country to believe on him, desired to prevent this, and thereupon fell on this project, which might incense the countrymen against him, (as it proved in the event, ver. 34,) and in order to it besought Christ, saying—

32. See Mark v. 13, Luke viii. 32.

<sup>r</sup> gave them notice of the loss of their swine, and telling the occasion of it, let them know how as their swine were lost on one side, so two men possessed with devils were recovered, and that Christ had done this since his coming thither.

34. Hereupon the whole city, ~~as~~ being very much concerned in that which had happened, came out to meet and see Jesus, which did such miracles; and instead of being wrought on by his cure on the men to desire his continuance among them, the consideration of the loss of their swine made them desire, and beseech him, &c.

## CHAP. IX.

AND he entered into a ship, and passed over, and came into <sup>a</sup>his own city.

2 And, behold, they brought to him a man sick of the pal-

<sup>a</sup>Capernaum, where he now dwelt, ver. 7. and Mark i. 21. 45. and c. ii. 1, and to which he removed from Nazareth, Matth. iv. 13.

sy, lying on a bed :  
and Jesus <sup>b</sup> seeing  
their faith said unto  
the sick of the palsy ;  
Son, be of good cheer ;  
thy sins be forgiven thee.

3 And, behold, certain  
of the scribes said <sup>c</sup> [a] within  
themselves, This *man*  
blasphemeth.

4 And Jesus knowing  
their thoughts said,  
Wherefore think ye  
evil in your hearts ?

5 For whether is easier,  
to say, *Thy* sins be  
forgiven thee ; or to say,  
<sup>d</sup> Arise, and walk ?

6 But that ye may know  
<sup>e</sup> that the Son of man  
hath power on earth to  
forgive sins, (then saith  
he to the sick of the palsy,  
) Arise, take up thy  
bed, and go unto thine  
house.

7 And he arose, and  
departed to his house.

8 But when the multitudes  
saw *it*, they <sup>f</sup> marvelled,  
and glorified God, which  
had given such power  
unto men.

9 ¶ And as Jesus  
passed forth from thence,  
he saw a man, named  
Matthew <sup>g</sup> sitting at the  
<sup>1</sup> [b] receipt of custom :  
and he saith unto him,  
Follow me. And he  
arose, and followed him.

10 ¶ And it came to  
pass, as Jesus <sup>2</sup> sat  
at meat in the house,  
behold, many [c] publicans  
and

<sup>b</sup> by this extraordinary course of bringing the sick man, discerning the great vigour of their faith, said—

<sup>c</sup> either in their hearts or in private discourse one with another, not heard by him or his disciples, This—

4. And Jesus by his divine power, as searcher of hearts, discerning whether their thoughts or words whispered among themselves and not spoken audibly, said unto them, Why do you pass such malicious causeless censures ?

<sup>d</sup> Be cured of thy palsy, and walk about.

<sup>e</sup> that Christ in this state of exinanition hath authority to forgive sins here, to men that lie under punishment of them, and consequently to deliver from their bond those that were delivered up to Satan, and so tormented by him (This power given to Christ on earth in the commission received from his Father, ver. 8, to be from this time continued on the earth, and accordingly committed by Christ at his departure to the apostles, John xx. (and in them to their successors,) that what they forgive on earth should be forgiven in heaven, and the bonds loosed), then saith he—

<sup>f</sup> were amazed to see it, and acknowledged it an incomprehensible mercy of God, to send a prophet to them with such a commission, power of pardoning sin, and that testified by doing an absolute miracle, ver. 6.

<sup>g</sup> a toll-gatherer or publican by trade, busy about his work ; and upon Christ's first word of command, or call, he left his trade, and attended him as his constant disciple.

10. And this new disciple of his made him a feast, Mark ii. 14, and that a great one, Luke v. 27, (though Matthew, being the writer of this Gospel, affirm it not of himself,) and as Jesus was at that feast in Mat-

<sup>1</sup> tollbooth.

<sup>2</sup> was laid to eat, ἀνακειμένους.

sinner came and <sup>a</sup>sat down with him and his disciples. <sup>b</sup>thew's house, many other publicans, such as Matthew had been, who were looked upon by the Jews as the vilest sort of men, that no Jew was to eat or drink or converse with familiarly, came—

11 And when the Pharisees saw <sup>c</sup>it, they said unto his disciples, <sup>d</sup>Why eateth your Master with publicans and sinners? <sup>e</sup>Why do your Master and you, Luke v. 30, a thing which is so unlawful, eat with—

12 But when Jesus heard <sup>f</sup>that, <sup>g</sup>he said unto them, They that be <sup>h</sup>whole need not a physician, but they that are sick. <sup>i</sup>he raised his voice and directed it to the Pharisees that stood thus cavilling by, and said, They—

13 But go ye and learn <sup>j</sup>what <sup>k</sup>that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. <sup>l</sup>what is the meaning of that speech, Hos. vi. 6, I prefer acts of mercy and charity, especially spiritual, belonging to the rescuing and saving of souls, before ceremonies, even of the worship of God, such ritual laws as these, of not accompanying with a heathen, or unclean person: for—

14 <sup>m</sup>Then came to him the disciples of John, saying, <sup>n</sup>[d] Why do we and the Pharisees fast oft, but thy disciples fast not? <sup>o</sup>Our master John observeth strict rules of abstinence, and appointeth us to do what the Pharisees, the strictest sect among the Jews, do, viz. to fast twice every week, Luke xviii. 12, whereas thou and thy disciples use no such abstinences, what is the reason of that?

15 And Jesus said unto them, <sup>p</sup>Can the [e] children of the bridechamber <sup>q</sup>mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. <sup>r</sup>Can the special guests of a marriage feast fast, or retain any thing of sadness, as long as the marriage solemnities last? This duty of fasting will be more seasonable after my death, and then shall it be practised by my followers.

16 No man putteth a piece of <sup>s</sup>new cloth unto an old garment, for that which is put in to fill it up <sup>t</sup>taketh from the garment, and the rent is made worse. <sup>u</sup>diminishes the beauty or handsomeness of it, and there is made by that means a worse breach, (either because the new cloth teareth from the old, or because in a pieced garment, if the piece do not look like the cloth, the rent is more discernible, and the parts more divided and different one from the other,

than if it had not been pieced at all (both these are set down, Luke v. 36): and this proves well that point in hand, both that joy and mourning do not well together, and that young novice disciples, that were not yet renewed by the coming of the Spirit upon them, and so were not strong enough for such, must not presently be overwhelmed with severe precepts, such

17 Neither do men put new wine into old [f] bottles: else as fasting, &c., lest they fall off and be discouraged.

<sup>3</sup> lay along, συναίκεντο. <sup>4</sup> strong, ισχυόντες: see note [m] on Rom. viii. <sup>5</sup> Or, fast; for the Gr. and Lat. MS. reads νηστεύειν. <sup>6</sup> undressed, unfulfilled, unworn, ἀγνόςφου.



the bottles break,  
and the wine run-  
neth out, and the  
bottles perish: ° but  
they put new wine  
into new bottles, and  
both are preserved.

18 ¶ While he  
spake these things  
unto them, behold,  
there came <sup>p</sup> a certain  
[<sup>g</sup>] ruler, and wor-  
shipped him, saying,  
My daughter is <sup>7</sup> even  
now dead: but come  
and lay thy hand  
upon her, and she  
shall live.

19 And Jesus arose,  
and followed him,  
and so *did* his disci-  
ples.

20 ¶ And, behold,  
a woman, which was  
diseased with an is-  
sue of blood twelve  
years, came behind  
*him*, and touched the  
hem of his garment:

21 For she said  
within herself, If I  
may but touch his  
garment, I shall be  
whole.

22 But Jesus turned  
him about, and when  
he saw her, he said,  
Daughter, be of good  
comfort; thy faith  
hath made thee  
whole. And the wo-  
man was made whole  
from that hour.

23 And when Je-  
sus came into the  
ruler's house, <sup>a</sup> and  
saw the [<sup>k</sup>] min-  
strels and the <sup>8</sup> peo-  
ple making a noise,

24 He said unto  
them, Give place:  
for the maid <sup>r</sup> is not  
dead, but sleepeth.  
And they laughed  
him to scorn.

° but strong precepts are adapted to strong dis-  
ciples, and then they do very well, which other-  
wise being unseasonably enjoined, will be brought  
into hatred and contempt.

<sup>p</sup> one of the consistory of that city, that dwelt  
there, Mark v. 22, and fell down, beseeching him,  
and saying, My daughter, when I came from my  
house, was at the last gasp, Mark v. 23, so that I sup-  
pose her dead by this time: but—

20. And as Jesus was a going to the ruler's house  
to cure his daughter, behold—

<sup>a</sup> and found them very busily preparing for the  
interment of the ruler's daughter, with music and  
other solemnities for the funeral, he—

<sup>r</sup> is not so departed that she shall not return  
again, her death shall not continue above the space of  
an ordinary sleep, and she shall, as from a sleep,  
awake from it. And they—

<sup>7</sup> by this time, *ἔρτι*.

<sup>8</sup> company in an hurry, or, making a stir, *ἔχλον θορυβούμενον*.

25 But when the people were [i] put forth, he went in, and took her by the hand, and the maid arose.

\* he came to her, as to one that was asleep, and took her by the hand, and she awaked, or came to life again, and rose up.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, 'Thou Son of David, have mercy on us.

† Thou which art the Messias, (which wert promised to be of David's seed,) of whom it is oft prophesied, that he shall open the eyes of the blind, (Isa. xlii. 7. 29. 18, and xxxv. 5.) have—

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly \* [k] charged them, saying, See that no man know it.

‡ See note [b] on chap. viii.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him † a dumb man possessed with a devil.

‡ one that by the devil's possessing him was fallen dumb.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 ¶ But the Pharisees said, † He casteth out devils

‡ See note [f] chap. xii. 24.

¶ This verse is wholly omitted by the Gr. and Lat. MS., and seems to be taken in here from chap. xii. 24, to which the other places, Matt. iii. 22. and Luke xi. 15, are parallel.

through the prince of the devils.

35 And Jesus went about all the cities and villages, <sup>a</sup> [i] teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because <sup>a</sup> they <sup>10</sup> [m] fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, <sup>b</sup> The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

<sup>a</sup> expounding the scriptures in their synagogues, and on that occasion making known to them the doctrine of the gospel, and healing all that were brought to him, or came in his way.

<sup>a</sup> they wanted a guide or director to teach them constantly, and so were wearied out with wandering up and down betwixt their false guides, scribes and Pharisees, and were—

<sup>b</sup> There are great store of those that are willing to receive instruction, but few to give it them aright; and therefore it is the duty of all Christians that have any care of the souls of their brethren, to pray (according as the four ember weeks have since been appointed in the church) that God will send (see note [i]) orthodox and skilful labourers for the use of his church, to convert and instruct those that are ready for it. (This very fitly at this point of time, immediately before Christ proceeds to ordination of the twelve, chap. x. 1.)

#### CHAP. X.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, [a] to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; <sup>a</sup> The first, Simon, who is called [b] Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

1. AND selecting twelve of his followers who should continually be with him, and whom he might send out on any message of preaching, &c., Mark iii. 15, (and who should after his death undertake the whole work of preaching, &c.) he now ordains them to that office, and to that end he gave them power—

<sup>a</sup> The name of the first was formerly Simon, or Simeon, which signifies *hearkening*, or *obedient*, (a name aptly noting his readiness to follow Christ and become his disciple,) but by Christ he is now called Cephas (see John i. 43.) in Syriac, which signifies *a stone*, such as might be fit in a building to be super-structed upon Christ the corner-stone, and that in the Greek is Petros, in English turned into the app. llative Peter, and with him, Andrew his brother, and James and John, two sons of Zebedee, after called Boanerges.

<sup>10</sup> were strayed, or tossed and wearied.



<sup>3</sup> Philip, and Bartholomew; <sup>b</sup> Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddæus;

<sup>4</sup> Simon the <sup>1</sup>[c]Cannanite, and Judas [d] Iscariot, who also <sup>2</sup>betrayed him.

<sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

<sup>6</sup> But go rather to the lost sheep of the house of Israel.

<sup>7</sup> And as ye go, preach, saying, <sup>a</sup>The kingdom of heaven is at hand.

<sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

<sup>9</sup> Provide neither gold, nor silver, nor brass in your [e] purses,

<sup>10</sup> Nor scrip for your journey, neither two coats, neither shoes, nor yet <sup>3</sup>staves: for the workman is worthy of his meat.

<sup>11</sup> And into whatsoever city or town ye shall enter, enquire who in it is worthy: and there abide till ye go thence.

<sup>12</sup> And when ye come into an house, <sup>d</sup>salute it.

<sup>13</sup> And if the house be worthy, let your peace come upon it:

<sup>b</sup> Thomas Didymus, and Matthew or Levi, who had been a publican; James the son of Alphaeus, and Lebbeus or Judas, the brother of James, Luke vi. 16, who also was surnamed Thaddæus.

<sup>5, 6.</sup> These twelve Jesus furnished then with a commission which they should use at present; as on occasion he should send them out to any city, and after his death, by going and preaching the gospel over all the cities of Judæa, against which time he now gave them command, saying, When you go about that work, preach the gospel first to the Jews strictly taken, the cities of the seed of Abraham through all Judæa, and till you have first preached through all their region, (see Acts xiii. 46,) go not to any of the cities that border upon Galilee, nor to Samaria, nor to any other city from them. See note [e] on chap. iv.

<sup>a</sup> A remarkable visitation from heaven approacheth, as of notable punishments upon the unreformed, so of deliverance and protection to the penitent among you that shall timely receive the faith of Christ.

<sup>8.</sup> And wherever ye come, make use of the power which I now give you, with the same frankness and liberality that is used toward you; work all manner of healing merciful miracles wheresoever ye come, to all that beg them from you.

<sup>9.</sup> Make no provision of money, much or little.

<sup>10.</sup> Nor of victuals, nor clothes to carry with you, nor of any thing for your defence by the way. For taking so much pains for the benefit of others, ye may very reasonably expect to be entertained for all necessities by them who profit by you.

<sup>11.</sup> Whenssoever therefore you come into a town or village, enquire what pious person there is dwelling there, and there fasten your station, and eat and drink what they set before you, Luke x. 7, and go not from that house to any other while you stay in the town.

<sup>d</sup> say, Peace (that is, all kind of prosperity) be to this house!

<sup>13.</sup> And if those of the house be qualified to receive it, your blessing shall rest upon it; but if not, your blessing shall return upon you, and they shall

<sup>1</sup> Cannanite or ZeLOT.  
*πάβδον*, see note [e].

<sup>2</sup> delivered him up, see note [d] on chap. xvii.

<sup>3</sup> a staff,

but if it be not worthy, let your peace return to you. receive no advantage (but the contrary) by your coming among them on a design of so much charity.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. <sup>e</sup> depart from them, and use that expression of shaking off the dust from your feet, as a testimony to them, that in their rejecting or not receiving of you, they have rejected the only remaining means of their salvation; and as a testimony against them that will one day be brought to give in a sad evidence, the dust shaken off from your feet (as it signifies that you have been there, and thus been fain to depart from them) will fall very heavy upon them.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 15. I assure you the punishment or destruction that will light upon that city shall be such, that the destruction of Sodom shall appear to have been more tolerable than that. See note [c] on chap. iii.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: <sup>f</sup> [f] be ye therefore wise as serpents, and <sup>g</sup> [g] harmless as doves. <sup>f</sup> and therefore, though ye may be allowed to be as prudent and wary as may be to preserve yourselves, because they among whom you go are rapacious as wolves, yet ye must most strictly preserve your mildness and meekness.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their <sup>7</sup> synagogues; 17. Your greatest danger will be from the men, as they are called, 1 Pet. ii. 4, those you wot of, of the Jewish sanhedrin and consistories; for you shall be accused and brought before them, who, if your offences be not conceived capital, shall scourge you (according to Deut. xxv. 2.) in their assemblies.

18 And ye shall be brought before governors and kings for my sake, for a testimony <sup>8</sup> against them and the Gentiles. 18. But if they desire to have you punished capitally, they will remove you from thence to the Roman governors, requiring you to be put to death (as it was with Christ, John xviii. 30.); and this carrying you from the Jewish to the heathen, from one tribunal to another, will be a means to proclaim and testify the gospel to Gentiles as well as Jews.

19 But when they deliver you up, <sup>9</sup> take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. <sup>9</sup> make no provision beforehand what answers ye shall give, ye shall at the time be directed what answers to make. And how suspicious soever ye may be of your own abilities, yet this need not trouble you, for God will enable you to speak that which is most fit and proper to be spoken by you; and sure they that have God to enable and direct them, need not fear they shall want answers.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their 21. And one Christian (at least such as pretend to be so) shall accuse and deliver up another to the persecutors, and forgetting all natural affection, the nearest kindred shall mischief one another, and cause

<sup>4</sup> mild, meek, wrathless. <sup>5</sup> the men, τῶν ἀνθρώπων. <sup>6</sup> consistories, συνέδρια. <sup>7</sup> assemblies: see note [d] on chap. vi. and note [b] on James ii. <sup>8</sup> to them, αὐτοῖς.



parents, and cause them to be put to death. See chap. xxiv. 9, 10. and 2 Tim. iii. 3, 4.

22 And ye shall be hated of all men for my name's sake: but he that [h] endureth to the end shall be saved.

23 But <sup>h</sup> when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

22. And the Jews, wheresoever you come, shall persecute you for preaching of Christ; but there is a fatal day approaching for these Jews, and they that in despite of all these persecutions, ver. 18—22, shall stick fast to their Christian profession, they shall, beside their crown in another world, have a remarkable deliverance here out of that destruction which universally lighteth upon all others.

24 The disciple is [i] not above his master, nor the servant above his lord.

<sup>h</sup> when they thus persecute you in one city, you may flee to another; and be assured from me, that by that time you have gone through all the cities of the Jews, ver. 6, this fatal day shall come upon your persecutors: see note [h].

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

24. How reasonable it is for you to expect this ill usage among men, ye may judge by what ye see already, and shall more largely hereafter discern to befall me: the disciple cannot in reason expect to be better used than his master, nor the servant than his lord.

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

25. The most that a disciple or servant can aspire to, is to come to his master's perfection, Luke vi. 40. And if they have called me Beelzebub, how much reason have you to expect that they shall deal with you as with the wickedest apostates in the world, revile you proportionably in your places and orders!

27 What I tell you in darkness, that speak ye in light: and what ye [k] hear in the ear, that preach ye upon the housetops.

26. Be ye therefore courageous, not terrified by any thing that can befall you; this fear or foresight of the danger must not make you conceal any thing that I have taught you. See Mark iv. 22.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

27. And therefore what I say now in parables to you, do ye courageously publish to all; and what I more privately impart to you as my disciples, and not to the multitude, chap. v. 1, do you stand on the top of the houses and proclaim from the battlements to the people in the streets as publicly as ye can.

29 Are not two

28. And never be afraid of any man, armed with the most power or malice; for the utmost he can do is to kill your bodies, but your souls he cannot touch. And what an improvidence would it be in you, if to escape those terrors ye should neglect your duty, and so incur that far greater danger from God, who hath employed you, whose punishments are far more terrible, casting unprofitable servants' bodies and souls, into eternal misery and torments.

29. Besides, consider that all the power of men

<sup>9</sup> escape.



sparrows sold for  
[?] a farthing? and  
one of them shall  
not fall on the ground  
without your Father.

30 But the very  
hairs of your head  
are all numbered.

31 Fearyenotthere-  
fore, ye are of more  
value than many  
sparrows.

32 Whosoeverthere-  
fore, <sup>i</sup>shall confess  
me before men, him  
will I confess also  
before my Father  
which is in heaven.

33 But whosoever  
shall <sup>k</sup>deny me be-  
fore men, him will I  
also deny before my  
Father which is in  
heaven.

34 Think not that  
I am come to send  
peace on earth: I  
came not to send  
peace, but a sword.

35 For I am come  
to set a man at va-  
riance against his fa-  
ther, and the daugh-  
ter against her mo-  
ther, and the daugh-  
ter in law against  
her mother in law.

36 And a man's  
foes *shall be* they of  
his own household.

whom ye can fear is restrained and bounded by God,  
on whose messages you go: if he see it most for his  
glory and your good to permit them to kill you, what  
reason can you have to be afraid of death? and if he  
see it not fit thus to permit, be confident they shall  
never be able to touch you. It is not all the malice  
of men that can extend farther than God's providence  
sees fit to permit and order, even in the least matters.

30. God hath the knowledge and care and over-  
ruling of all the least things that belong to you or  
shall befall you.

31. This is full ground of all confidence and cou-  
rage to you; your lives are dearly valued by God, and  
will not by him be negligently or prodigally wasted.

<sup>i</sup> shall courageously preach my doctrine when the  
preaching of it is persecuted, and when any par-  
ticular duty taught by me, and required by me to be  
performed by all Christians, is so opposed by the  
world, that the practising it then may bring the ut-  
most hazard upon him, shall then constantly adhere  
to that precept, and so confess and honour me, how  
dear soever it cost him, I will be sure to own, and  
honour, and stick to him, declare those performances  
of his to his honour, before my Father in heaven,  
from whom he shall have the acclamation and reward

of a good servant.

<sup>k</sup> renounce the faith of Christ or obedience to him  
in time of danger, he must expect to be renounced  
by me before my—

34. Do not deceive yourselves with an imagination,  
as if the effect or design of my coming into the world  
were to secure unto the Christian profession a perpet-  
tual enjoyment of worldly quiet and prosperity upon  
earth, when all the malice of wicked men and devils  
are set against it; but rather reckon beforehand of per-  
secution as your portion, and expect that your perse-  
verance and constancy in this profession may and very  
often will bring great outward calamities upon you for  
a season, even unto the killing of some of you.

35. The far more general effect of my doctrine will  
be (or upon the publishing my doctrine will ensue)  
all manner of contention, quarrels, and variance be-  
twixt the dearest and nearest friends, either about  
acknowledging the truth of it, or adhering to it in  
time of danger.

36. And the nearer men are to others in kindred, &c.,  
the more bitter will their hatred be against them (as  
against blasphemers, &c.) upon their receiving my  
doctrine, especially when it comes to be persecuted.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

37. And he that prefers the advantages which he can and is like to receive from his parents, or any that are dearest to him, before those he expects from me, or that values their kindness or good opinion more than mine, is no fit person for my service, no way qualified to be a disciple for me; for it is certain all such worldly interests will ever be soliciting against me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

38. Nay, I must plainly tell you, that he that doth not provide for the utmost that can come, that is not content to suffer death itself (and therein to do what I do before him) rather than do any thing contrary to Christian duty, is not competently qualified to be a disciple of mine.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

39. This comfort meanwhile ye have, that as he that useth any way of compliance with the persecutors, and so escapes their malice, and saves his life, shall gain little by this, but be involved in the destruction which awaits them; so on the other side, he that shall hazard the utmost, that he may stick close to me, shall be likely to fare best even in this world. For thus I foretell you it will be: some, to comply with the persecuting Jews, and to escape their persecutions, will renounce Christianity, and feign themselves zealous Jews; and so when the destruction falls upon the Jews, as it certainly shall most heavily, they shall be involved in that destruction, and that is all they shall get by that compliance and pusillanimity: whereas at the same time they that comply not, and so venture all that the Jews' malice can do against them, shall by the destruction of their persecutors be rescued from that danger, and live to see a peaceable profession of Christianity, or, if they do not, have the loss of a short temporary life rewarded with an eternal.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

40. And therefore, both to arm you against this great error, and to satisfy one objection more which will be apt to rise in your hearts, (viz. that if Christian doctrine will be so persecuted, you have reason to expect that it will be looked on strangely by all others, and that nobody will dare to receive you into their houses,) I now tell you, that how great soever your persecutions are, and how dangerous a thing soever to profess to be a follower of Christ, yet shall no man have reason to fear the entertaining of you; for the same protection that waits over you, ver. 39, and the same reward that attends you, ver. 32, shall also await those that are thus kind as to receive you: it shall be as if they had entertained not only angels,



but Christ, and God himself; they shall be far the safer, not in more danger for such guests, according to that saying so ordinary among the Jews, that every man's apostle is as himself; (see note [b] on John xx.) what is done to one's proxy is interpreted as done unto himself.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only <sup>1</sup> in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

41. He that entertaineth (see note [c] on 1 Tim. i.) a prophet in the name of him that sent him, (one prophet coming in the name of another prophet, as Elizabeth in the name of Elias, and the apostles in the name of Christ,) or in that one consideration, because he is a prophet, or he that doth support and enable a prophet to do his work that sent him, he shall receive the same reward that he should, if himself had been sent to prophesy, (gain thereby an interest in his work, and so in the reward due to it,) yea, the same that he should have had if he had received him that sent him, even Christ, and God which sent Christ: see ver. 40. And so likewise he that entertains any holy man sent by another to plant holiness among men, shall receive the benediction, Gen. xxx. 27, that attends the having a righteous man in one's house, or that of Lot's entertaining the angels, the messengers of God, or of Rahab's receiving the spies; that is, shall himself be delivered by that means, when others are destroyed.

<sup>1</sup> in this notion, because he is a disciple of Christ, (as Mark ix. 41, *in my name, because you are Christ's*,) verily—

## CHAP. XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence <sup>a</sup> to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou [a] he that should come, or do we look for another?

<sup>a</sup> to give instructions, and teach the gospel (see note on chap. ix. 1.) in the cities whither he now removed.

2, 3. Now John Baptist being put in prison, and in danger of being put to death, and hearing of the miracles done by Christ, though (John i. 34.) he had been sufficiently convinced that Christ was the Messias, and after the testimonies given by him (John iii. 32. 36.) cannot be imagined to lie open to any doubtings; yet to satisfy and confirm his disciples, which were in danger to be thus assaulted, being tempted with their master's imprisonment and danger, hereupon he sent two of his disciples to know of Christ if indeed he were the great Messias or no, that when he was cut off his disciples might not be shaken in their belief of Christ, but adhere and cleave fast to him.



4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [b] the poor<sup>1</sup> have the Gospel preached to them.

6 And blessed is he, whosoever shall not be<sup>2</sup> [c] offended in me.

7 \* And as they departed, <sup>b</sup> Jesus began to say unto the multitudes concerning John. What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I

4, 5. To this Jesus answered by giving them the character of the Messiah, as it lies in the prophets of the Old Testament, of opening the eyes of the blind, &c. (all which they now see verified in him); and to those other parts of curing diseases and raising the dead he added this farther branch, that the humblest and meanest persons, those of the lowest condition, have the glad tidings of the gospel preached to them, as good a share in this blessed message as the best, and peculiarly they above others are affected and wrought on by the preaching of it.

6. And for that which concerns their doubting of what before they had believed, and that founded on John's present condition, Christ adds (over and above the words of the prophets), Blessed is he who doth not forsake or fall off from me in this time (or by occasion) of temptation or affliction, (such as now John is in, and) such as shall oft befall Christians in this world, Christ's office being not to deliver all men in this world out of such, but to shew them the way to suffer patiently, and to conquer by suffering.

<sup>b</sup> Jesus thought fit, upon this occasion, to give the people a right notion of John the Baptist, which consequently would give them a more perfect knowledge of himself, John's office being wholly subservient to the revealing of Christ. Thus therefore he began to them, What was it that so many of you went out into the wilderness to behold? Was it a reed, such as the wind plays with there in the wilderness, any trifle of so little moment, and so ordinary to be seen there? Sure your going out to him was not on so childish an errand.

8. Or was it any glorious gallant person in splendid array? Sure such an one you would not have looked for in a desert, but a court; and you know it was quite contrary of him. You found him in an austere habit and diet, and therefore you cannot now imagine that he is troubled with the confinement or danger he is in, so that he should presently be cast into doubts, or be changed so soon to so much weakness of faith from so much strength. Certainly he that lived in a wilderness, and observed that habit and diet there, is not now troubled at all that he is from Herod's court cast into prison.

9. No, it is certain you went out to him as to a prophet; and of him I must tell you, that he is a great prophet, nay, of a pitch beyond all the prophets that

<sup>1</sup> receive.

<sup>2</sup> scandalized at, or, about.

say unto you, and ever went before him, a direct herald and harbinger [d] more than a prophet of Christ.

10 For this is he, 10. For himself was prophesied of by the other of whom it is written, prophets, that he should be the forerunner of the ten, Behold, I send Messias, and when he came he did accordingly, pointing at him, *This is he*, &c., John i. 30.

[e] thy face, which shall prepare thy way before thee. 11. Of him I shall freely say, that among all the prophets or special persons which since the begin-

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; Holy Ghost come down upon me, &c. And yet let me tell you, that an apostle of mine, the meanest or least of them, whether in respect of revelations (having to those of his many others superadded) and the power of miracles, which John had not, John x. 41, and the Holy Ghost visibly descending on them, or whether in respect of office, sent by Christ to testify his resurrection, to convert first, and then to rule the church after me, is to be looked on as a far greater person and more honourable officer than John Baptist, who is no prophet himself, but only the forerunner, and so disciple, servant of a prophet.

12 And from the days of John the Baptist <sup>3</sup> until now the kingdom of heaven [f] suffereth violence, and the violent take it by force.

12. And yet after all this, so acknowledgedly true of John, it is most sadly considerable, how after all John's preaching of me, and all Judæa's going out to him, chap. iii. 5, (and even the Pharisees and Sadducees many of them, ver. 7,) and their being baptized of him into the belief of the Messias (first preached, and then pointed out by him, and testified, *This is he*); yet from that time till this, all this while to this hour, scarce any but the multitude and meaner crowd of the Jews come into the gospel, together with the publicans and sinners, or Gentile men among you, who are looked on by the Jews as those which have no right to the Messias, and so as violent persons, invaders, intruders. The wise and learned among you, who could not but know him to be a prophet, and consequently in any reason should have given the readiest obedience to his doctrine, and so according to his direction have believed in me (as finding him so distinctly foretold by the prophets as the forerunner of the Messias), do not receive either of us. They were the men which received not the Baptist, ch. xxi. 24. 32, whereas all beside them, (as it is there said, ver. 25,) the multitudes, Luke iii. 10, the publicans,

<sup>3</sup> as yet, *ὡς ἄρτι*.



ver. 12, the soldiers ver. 14, were very observant disciples of his; and in like manner ever since, the multitudes, and the publicans, from whom it was least to be expected, they have believed on me, but the principal men, Pharisees and doctors, &c., they oppose and blaspheme, ver. 18, 19. And thus, as when a house is broken up by thieves those of the family are deprived, and all is parted among invaders, so is it now, the eminent Jews are deprived of all their part in the gospel, and only the more ignorant multitude, and the publicans, &c., they divide it among them.

13 For all the prophets and the law prophesied until John.

13. For the law and prophets all of them, that is, the writers of the Old Testament, had a prophetic relation to the Messiah, darkly and afar off described Christ in types and predictions, and so continued to do till John came, but he, beyond them all by way of indication, pointed at him as actually present, whom all others foretold as future and at a distance.

14 And if ye will receive it, this is Elias, which was for to come.

14. And whether you will or will not receive him, take it how you will, this is that Elias prophesied of in Malachi, to usher in a new state, and the Messiah the prince of it.

15 He that hath ears to hear, let him hear.

15. And the embracing of his doctrine or message is a matter of huge concernment, and they that do not embrace it will not excuse themselves from the crime and punishment of obstinate wilful blindness.

16 ¶ But wherunto shall I liken this generation? It is like unto [9] children sitting in the markets, and calling unto their fellows,

the chief men of this age among the Jews, the Pharisees, &c. Their dealing with John and Christ is just the same that ye have seen boys playing in the streets sportingly complain of, telling their fellows that they will do nothing as they should, neither follow them in their mirth nor their sadness.

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

For just so these, whatsoever kind of messages God sends to them, they respect and obey them not, nay, some great exceptions still they have to the messengers, to contrary sorts of them contrary exceptions, first one exception they have to John, and then another, quite contrary, to Christ.

18 For John came neither eating nor drinking, and they say, He hath a devil.

18. If John use a diet more austere than ordinary, then they that are the wise men among you, Pharisees, doctors of the law, look on him as a madman, a melancholy, hypochondriacal person. See John vii. 6.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend

19. And if Christ come using the ordinary diet of men, and eating promiscuously with all company, they censure him as a loose person, and a favourer of such. And so Christ and his forerunner the Baptist, and in

<sup>4</sup> receive him, this, *δέξασθαι, αὐτός.*



of publicans and sinners. <sup>5</sup> But wisdom is [h] justified of her children.

20 ¶ Then began he to upbraid <sup>a</sup> the cities wherein most of his mighty works were done, because they repented not :

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done

in <sup>e</sup> Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, <sup>f</sup> It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt <sup>g</sup> be brought down to [i] hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

them two, the wisdom from above, divine knowledge, or the gospel of Christ, is by this means justified, testified, approved to be that which the gospel of Christ was foretold to be, ver. 5, (contrary to the wisdom of the world,) embraced generally by none but the meanest and most despised, the publicans and people, and they generally receive it.

<sup>a</sup> the places of note, cities or towns, or regions, wherein he had done the greatest miracles in most abundance, that after all this they did not amend their wicked lives according to his doctrine.

<sup>e</sup> heathen cities near you, whence they came out in troops, Mark iii. 8. Tyre—

<sup>f</sup> The judgment or punishment which befalls mere heathen cities shall be easier or less than that which expects you.

23. And thou, Capernaum, the place of my abode, which hast been so honoured and favoured by me beyond all other places, and hast received such spiritual advantages, shalt be brought to destruction and desolation suddenly, humbled as low as thou wert highly advanced; for if the miracles done in thee, on design to reform thee, had been done in Lot's time for the reforming of Sodom and Gomorrah, Sodom would certainly have reformed, and so should not have been destroyed.

24. And therefore you in all reason are to expect a sadder destruction and vastation than that which befell Sodom and Gomorrah.

25. About that time it was that Jesus upon some occasion taken, probably that of ver. 19. founded on the close of ver. 5, (his being received by the meaner, and refused by the higher sort,) brake out into an affectionate expression of thanks to God, that those mysteries of the gospel which the wise men of the world despised (and were thereupon given up by God to their own wilful blindness) were yet by him revealed to the meanest and most ignorant, that is, that God had so disposed the way to heaven, that the most ignorant and most humble, not the most illuminated and most proud, were most ready to receive and embrace it.

<sup>5</sup> and, καί.

<sup>6</sup> Or, go down, for the Gr. and Lat. MS. reads καταβήσθι, descends.

26 *Even so, Father: for so it seemed good in thy sight.*

26. This is an act, said he, of thy free and undeserved mercy, O Lord, to some, and of thy just desertion to others.

27 [k] All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

27. All that come to me, and believe on me, are by my Father (enlightening and stirring up their hearts, and using all powerful means to that end) brought and delivered unto me, and none acknowledgeth me but the Father, and those who, by the miracles, &c. which my Father enableth me to do, are attracted to me. As on the other side, none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he that believes his preaching of him. Wherefore come—

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

that are now engaged in a sad drudging course of service and slavery to Satan, and I will entertain you into a cheerful, pleasant, not only supportable service.

29 Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.

29. Put off your present servitude, and exchange it for my yoke, exemplified to you by myself in mine own meekness and humility, and you will find a strange exchange, refreshment instead of weariness, which came from your former course.

30 For my yoke is [l] easy, and my burden is light.

30. For my service is a good, desirable, excellent service, and the commands or tasks that I require you to perform are very tolerable, and easy to be performed.

## CHAP. XII.

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

on the morning of the sabbath day, before the time of the public service, through corn fields, and his disciples, being hungry, plucked the ears of corn, thereby to break their fast, which among the Jews was not customary till the public offices were past: see note [a].

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

2. Thereupon, the Pharisees taking notice of it, said—

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

Remember the story of David, 1 Sam. xxi. 6, and by that you will discern that the case of hunger was excepted and reserved in the law concerning holy days, or things; for there David and his company being pressed with hunger were by the priest allowed to eat the shewbread, which being consecrated did particularly belong to the priest, Lev. xxiv. 9, yet might, it seems, (by the intention of the Lawgiver,) be by him employed in any charitable use, for the relief of others, as long as there were more ready consecrated for the sacred uses, 1 Sam. xxi. 5. And accordingly though the priest pretended not to dispense

4 How he entered into the house of

cordingly though the priest pretended not to dispense

<sup>7</sup> none, οὐδείς.

<sup>8</sup> toil, κοπιῶντες.

<sup>9</sup> refresh you, ἀναπαύσω.

<sup>10</sup> that, ὅτι.

<sup>11</sup> refreshment, ἀνάπαυσις.

<sup>12</sup> gracious.



God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read <sup>d</sup>in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the [*a*] Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, <sup>e</sup>Is it lawful to heal on the sabbath days? that they might accuse him.

with any (so much as ritual) part of God's law, (as appears by the exception interposed by him ver. 4. *if the young men have kept themselves from women,*) yet he doubts not to give them freely of the consecrated bread; thereby assuring us, that it was as lawful for the priest to give some part of the consecrated bread to relieve the hungry, as to eat it himself, and so that in the law of holy things not being touched by any but the priests, the case of hunger or distress was reserved, in which it might by the priest be lawfully given to others.

<sup>d</sup>in the Mosaical law of the Jews' religion, (see note [*g*] on Matt. v.) how, when it is for the service of the temple, the priests use the sabbath as another day, do works about the sacrifice on that day, which, were it not for that end, were unlawful?

6. And therefore if the temple, and the necessities of the service thereof, might give such a dispensation to the law of the sabbath, much more Christ, (who is greater than the temple,) and the necessity of nature, and the service due to Christ from his disciples.

7. And if you were not merciless men, and so unlike that which God likes best in men, if you did consider that which is so visible in all God's word and methods, that God likes mercy toward them that stand in need of it, better than the offering to him the richest sacrifices, you would rather have made a fair construction of this action, which their necessity renders justifiable, and would be so acknowledged by any that had humanity or bowels in them, than, under pretence of zeal to the sabbath, thus falsely charge the innocent.

8. As for the ceremonial observance of the sabbath, which you think is broken in this, God never required it in cases of this nature of necessity, and the like. And therefore the Son of man, that is, Christ, which is here, and who as he is greater than the temple, ver. 6, so is the Lord also of the sabbath, and for whose service that is done which is here done by the disciples, may certainly now with all reason permit them to prefer their health or life before the exact performance of the ceremonies or rest of that day.

<sup>e</sup>Is healing and doing cures on the sabbath day one of those permitted things of which thou speakest? If he should say it were, this they knew would (though the former would not) bear an accusation in their Sanhedrim, being by them at that time counted utterly unlawful.



11 And he said unto them, 'What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? 'Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 'Then <sup>b</sup>the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my <sup>1</sup>servant, whom I have <sup>2</sup>[b] chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew [c] judgment to the <sup>3</sup>Gentiles.

'In the smallest matter, if it be but of one sheep, the practice is ordinary among you now, according to your present interpretations of the law, if that fall into a ditch, to drag it out, to save it from drowning on the sabbath day.

'It is therefore in all reason lawful to work a cure on a man, to perform a charitable deed of saving life, &c.

<sup>b</sup> the Pharisees joining with the Herodians (either prefects of Herod the tetrarch, or a sect called by that name, see note [a] on ch. xvi. and [b] on ch. xxii.) went, and debated in council, and resolved to charge a capital crime against him, and so to have him put to death.

<sup>1</sup> to avoid this danger (as ch. iv. 12) he went with his disciples to a private place, the sea of Galilee, Mark ii. 7: yet great multitudes from Galilee, and from J. d. d. and from Jerusalem, and from Idumæa, and beyond Jordan, and of those that dwelt about Tyre and Sidon, Mark iii. 8, and of all quarters round about that place, followed—

16. And he commanded that this should not be celebrated, proclaimed abroad, that no acclamations should be used toward him, desiring quietly to discharge his office of doing good, and healing, without more notice taken of him, and consequently more contestations with the Pharisees, who, he saw, would not be wrought on by him, but desired only matters of accusation and advantage against him, ver. 10, even to put him to death, ver. 14.

17, 18. By all which actions of his (humility and aversion of glory on one side, and on the other, his receding, and not contending with those that would not acknowledge him, and the Spirit, or power of God in his miracles, but continuing to preach the gospel, and heal diseases, by the sea of Galilee, Mark iii. 7, even to the meanest parts and people of them, ver. 15, when the principal Jews resisted him) was fulfilled that prophecy, Isaiah xlii. 1, of the Messiah, to this sense, Behold the Messiah, who is very obedient to all my will, whom I have loved, and preferred before all others to execute this great office, and to that end sent down my Spirit on him; and he shall carry forth or propagate the law of living well (the will of God in the gospel) unto the Jews in Galilee, and in the heathen cities of Tyre and Sidon, &c. bordering round about.

<sup>1</sup> Or, son: see note [I] on ch. iii. <sup>2</sup> sustained, or taken to myself.

<sup>3</sup> nations: see note [e] on Mark xxiv.

19 He shall not strive, nor <sup>4</sup> cry; neither shall any man hear his voice in the streets.

20 [d] A bruised reed shall he [e] not break, and smoking flax shall he not quench, till he <sup>6</sup> send forth judgment unto victory.

21 And in his name shall the <sup>6</sup> Gentiles trust.

22 ¶ Then was brought unto him one <sup>k</sup> possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, <sup>7</sup> Is not this <sup>1</sup> the son of David?

24 But when the Pharisees heard *it*, they said, This *fel-*  
*low* doth not cast out devils, but by [f] Beelzebub <sup>m</sup> the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do [g] your children cast *them* out? therefore they shall be your judges.

19. He shall not set forth himself, or his regal power, as kings are wont to do, magnificently, with a noise, or tumult, or proclamation before them in the streets, calling all in question that do not presently acknowledge them, but shall come in an humble and lowly manner. (And it were strange that he should be despised by us for that, it being merely for our sakes that he hath put on this condition, this humble guise is the fittest for the office which he means to exercise, that being all mercy to the weak, &c.)

20. Those that have fallen, as long as there is any hope left in them, he will not deal with rigidly, but very mercifully, being desirous to plant the gospel, that is, evangelical righteousness, completely in the world.

21. And though the rulers and Pharisees do not, yet the Jews of the Gentile cities, Tyre and Sidon, &c. shall lay hold on him. Thus they did, ver. 15. compared with Mark iii. 8, and this is by Isaiah called waiting for his law, ch. xlii. 4, willingly receiving, and giving obedience to him.

<sup>k</sup> whom the devil had cast into a disease which deprived him of speech and sight, and—

<sup>1</sup> the Messias that was so oft foretold and expected to be born of the family of David, and so he that shall deliver us, and reign over us?

<sup>m</sup> the ruler of the devils, which consequently is able to cast out devils that are his subjects, inferior to him.

"If any king mean to uphold his kingdom, he will not quarrel and fall out with his own subjects, and cast them out which are a-doing him service; such divisions and civil dissensions as these will soon destroy his kingdom, and therefore cannot probably be affirmed of any prudent ruler or prince.

26. And Satan's casting out devils which are about his business (possessing those whom he would have possessed) would be such a civil dissension and breach as this. This is an argument against you. But then, secondly,

27. Why may not I cast out devils by the power and in the name of God, as well as your disciples and countrymen, the Jews among you, (who being evil, are therefore more obnoxious to suspicion of holding correspondence with Satan's kingdom,) do, at least pretend to do. When they in the name of God go

<sup>4</sup> cry out, make an outcry, κραυγάζει.

<sup>6</sup> nation s, ἔθνη.

<sup>7</sup> Is not this, μήτι οὗτος.

<sup>5</sup> bring forth, ἐκβάλλη: see note [i] on ch. ix.



about to cast them out, you affirm it to be by the power of God, and so do I. Why should you not believe that of me which you affirm of your own?

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come \* unto you.

28. But if it be indeed by the power of God that I do all this, (called *the finger of God*, Luke xi. 20,) then it is clear, that although you were not aware of it, yet this is the time of the Messiah, whose mission God hath testified with these miracles, and would not have done so if he had been a false Christ. And then, thirdly,

29 Or else how can one enter into a strong man's house, and <sup>9</sup> spoil his goods, except he first bind the strong man? and then he will spoil his house.

29. My dispossessing Satan of his goods, turning him out of those whom he possesses, is an argument that I have mastered him, and so that I do not use his power, but that mine is greater than his, and employed most against his will, and to his damage.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

30. And it is proverbially known, that he that is not on one's side, that brings forces into the field, and is not for a man's assistance, he is certainly for his enemy, engages against him, doth him hurt; and consequently my casting out devils shews that I am Satan's declared enemy.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

31. For this speech of yours (that I work by Beelzebub) let me tell you, Pharisees, ver. 24, that this malicious resisting and holding out against the visible work of God, and despising the miracles that I have wrought by the Spirit and power of God, ver. 28, is such a crime, of so deep a dye, that it shall to them that continue in it be irremissible.

32 And whosoever [h] speaketh a word against the Son of man, [i] it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it [k] shall not be forgiven him, neither [l] in this <sup>10</sup> world, neither in the world to come.

32. Whosoever shall say this against the Son of man, that is, shall not receive me as I am the Son of man, or before I am sufficiently manifested by the Spirit or finger of God to be the Messiah, he may by want of light or manifestation be excusable, and by a general repentance for all his sins of ignorance may receive pardon. But he that shall resist the Spirit of God, manifestly shining in these miracles wrought by Christ, to the astonishment and conviction of all but Pharisees, ver. 23, and shall impute those miracles to the devil, which, by what hath been said, sufficiently appear to be the works of God's own power; if he repent not particularly of this, and come in, and acknowledge Christ, thus revealed and manifested to him, there is no pardon or mercy to be had for him, neither in this age nor at the coming of the Messiah, (by him supposed yet future,) or, neither in this life, where he shall be punished with spiritual death,

\* upon you, ἐφ' ὑμᾶς. αὐτοῦ διαπράσσει.

<sup>9</sup> plunder, or forcibly carry away his household stuff, τὰ σκεύη <sup>10</sup> age, nor in that to come.



God's withdrawing of grace, nor in the other, where eternal death expects him.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

33. For indeed they that do this, that impute the miracles which by the power and finger and Spirit of God are wrought by me unto the devil, must, according to the old known rule of judging the tree by the fruit, be understood to affirm the same ill of him (that is, the Holy Ghost) whose productions these miracles are, as they affirm of the miracles themselves; by pronouncing these to be diabolical, they do by implication pronounce the Holy Ghost to be an infernal spirit, and so God to be the devil, which is the highest and the most irremissible blasphemy imaginable.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

34. Ye are indeed a wretched sort of people, your language speaks you what you are, viz., that your viperous hearts will not permit you to speak any otherwise, (as *how can you* is used John v. 44, and of Christ, *he could not do miracles*, Mark vi. 5, that is, their unbelief was a let and impediment to him,) for as your hearts are, even so by consequence will your language be, and therefore from so viperous a brood no better can be expected.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

35. Every man entertaineth his guests with such provisions as he hath, and just so, men's words are testifications of what is in their hearts.

36 But I say unto you, That every <sup>11</sup> [m] idle word that men shall speak, they shall give account thereof in the day of judgment.

36. But deceive not yourselves, as if words were too light to be accounted for; believe it, words, such they may be, false, blasphemous words, such as yours are now, ver. 32, and such as flow out of the evil treasure of the heart, ver. 35, shall be most sadly accounted for in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

37. For words as well as actions are accounted of by God in conferring either rewards or punishments upon us.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

° all that take upon them to be sent from God, and expect to be received, bring some signs with them, miracles, or somewhat of that nature, to give them authority; we now desire some such from you.

39 But he answered and said unto them, ¶ An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

¶ It is the sign of a wicked infidel people to be always unsatisfied, after so many miracles and manifestations (sufficient to prove me the Messias) still to be requiring more, without ever being moved with what you have already; for such as you there is but one sign or token or miracle behind, that of my resurrection from death, after ye have crucified me; whereby you shall have my office asserted, after I am

<sup>11</sup> vain, false.

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be [a] three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, <sup>12</sup>a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: <sup>9</sup>for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, <sup>13</sup>a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

gone, and find Jonas's drowning and wonderful restoring from the whale's belly to have been a type of me, and that a most significant one.

40. For as Jonas lay buried in the whale's belly three days, so shall Christ continue in the grave part of three natural days, or shall die in one day, and rise again the third day after it.

41. And they that are not convinced and brought to repentance by my resurrection, and the preaching of my apostles, which shall be consequent to that, their sin and condemnation shall be much greater than that of the Ninevites was, for upon Jonas's recovery from the whale's belly, and coming to preach to them, they repented, Jonah iii., whereas the resurrection of Christ, and mission of the Spirit, and preaching of the apostles over all Judæa after that, is a far greater way of conviction than that recovery and preaching of Jonas.

<sup>9</sup> for certainly here is that which is infinitely more than all that wisdom of Solomon, manifestations of God infinitely more discernible than ever Solomon's wisdom was, which yet was so talked of that it brought in foreign princes from afar at the news of it.

43—45. But to you that having received such means of converting and bringing you to repentance, such miracles, and particularly casting out devils, ver. 22, (which occasioned all the discourse since, and to which this is annexed, Luke xi. 24,) have not yet walked worthy of them, I shall now apply this parable, ver. 43—45, the meaning of which is, That this nation (out of which I came to cast out the power of Satan, and to bind the strong man, and take from him his usurped possession and goods for their proper Master's use) doth appear so far to resist all my methods, as to blaspheme that holy Spirit by whom I work, ver. 24; and then what is to be looked for, but that the devils ejected (either by your own children, or) by me in my Father's name, either out of any single person, or nation, finding no where else in the heathen world such pleasant desirable habitations of rest and contentment as here among you, (as a well watered seat is the most pleasant,) shall try their utmost to re-enter here, and when they come to do so, finding that Christ hath not gotten any admission, they shall with many more worse than them-

<sup>12</sup> somewhat more, *πλεϊον*.

<sup>13</sup> somewhat more, *πλεϊον*.



46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same <sup>r</sup> is my brother, and sister, and mother.

selves, make entrance, and take a durable possession again, and so the state of this people is like to be more desperately damnable than before I came among you it was, or than, if Satan had never been cast out, it would have been.

46, 47. Whilst he was on this severe discourse so ungrateful to many of his auditors, it happened that his mother, the blessed virgin Mary, and some others of his nearest kindred, were waiting without to speak with him, and upon this occasion one of his auditors, either to try what he would say, or perhaps to interrupt him in his speech, told him that his mother and kindred waited for him.

48, 49. To which he presently replied (to signify this office of his to declare the will of his Father to be dearer to him than all relations, and withal to shew that obedience to God was the thing above all others most welcome to him) in these words, Who is my mother, &c., that is, Ye are deceived in me, bare natural or secular respects sway not with me in comparison to the gaining of proselytes to heaven.

<sup>r</sup> becomes thereby the child of God, and consequently by that means the brother and sister of Christ, and besides, Christ is also formed in him, and so he is the mother of Christ, answerable to the Virgin in whom Christ was conceived. And therefore I do most justly set that valuation on him, and in that respect more tend the teaching of such, and conversing with them, than the paying a civility to those who are in carnal respects nearest to me.

### CHAP. XIII.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he <sup>a</sup> went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them <sup>b</sup> in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell on the path, or the ground which was not pre-

<sup>a</sup> was forced to go sit in a boat; and—

<sup>b</sup> by similitudes.

4. And as he sowed in the field, some of his seed fell on the path, or the ground which was not pre-



fell by the way side, and the fowls came and devoured them up :

3 Some fell upon stony places, where they had not <sup>c</sup> much earth : and forthwith they sprung up, because they had no deepness of earth :

6 And <sup>d</sup> when the sun was up, they were scorched ; and because they had no root, they withered away.

7 And some fell <sup>e</sup> among thorns ; and the thorns sprung up, and choked them :

8 But other fell into good ground, and brought forth fruit, some an [a] hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables ?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever [b] hath, to him shall be given, and he shall have more abundance ; but whosoever hath not, from him shall be taken away even that he hath.

pared for sowing, but left to go on in passing through the field, and there that which fell was (trod on, saith Luke, and so was never able to grow, but lay till it was) devoured by the birds.

<sup>c</sup> sufficient mould to take root, only enough to cover them, and by that means, as the manner is, they came up the sooner for having no depth of mould to take root in.

<sup>d</sup> when the time of year came for the sun to get up to more strength and heat, they—

<sup>e</sup> in some parts of the field, where there were roots of briars not destroyed ; and the briars or thorns overgrew the corn, and so choked it.

<sup>f</sup> those corns sprang up prosperously to the harvest, every corn yielding plentifully.

10. And his disciples wondered that he should speak so mystically and obscurely to the people, and therefore asked him why he did so.

11. And he gave them this answer, The understanding the higher and obscurer parts of the gospel is a privilege that belongs only unto you disciples, which are believers already, which have already received and profited, and undertaken to direct your lives according to the rules of my doctrine communicated to you ; but these, which have not done so, are not yet fit for revealing of secrets to them (that which is fitter for their turn, is to be incited by the darkness of parables to inquire into the meaning of them, ver. 13).

12. Whosoever hath to purpose, that is, hath made use of any degree of grace or knowledge afforded him by God, shall have more given him, (as in the seed that fell on good ground,) he shall have an abundant increase ; as proverbially it is known of rich men, it is easy and usual for them to grow richer soon by wise employment, and laying out of their wealth, and every man's presenting them ; but whosoever is poor ordinarily grows poorer : and so shall it be in the spiritual wealth ; whosoever employs what he hath, he shall increase by exercising his graces, and besides, have addition from God ; but whosoever makes not use of what he hath, and so by his own fault falleth into poverty, he shall not only be denied more, but shall be deprived of what he hath, the means of grace shall be taken from him, and also grace itself, (as to that measure which is in all the children of God,) upon his wilful continuance in sin against conscience ; and all degrees of it taken away, either

when he shall have filled up the measure of his iniquities, or (in all who die before effectual repentance) at death.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

13. Parables may be designed to several uses: 1. they are such things that those who desire sincerely to learn may by industry and examination of the parables more fully discern by them than by the plainest speech, and withal better carry it away and retain the sense of them; but secondly, they that willingly shut their eyes against the light, because their deeds are evil, they do not use to see, but understand and discern less by parables than otherwise; (and yet, thirdly, if they have any desire of learning left, parables will more excite and inflame a desire of understanding and inquiring after the meaning of them than any thing else;) and therefore do I not speak plainly to them, but in such veils as these, because what hath formerly been without parables delivered unto them, as plainly as what is before their eyes, they have not made use of.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

14. And so what Esaias foretold of God's dealing with an obstinate people, although it was foretold of some of your ancestors, yet hath a most eminent completion now, and is found most true of them, That they shall not receive so much profit as otherwise they might by what is represented or delivered to them; things shall be so enigmatically and darkly represented to them as that they (having before shut their eyes, ver. 13.) shall now discern but little.

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

15. And this is a just judgment of God's upon them, for their former obduration and obstinacy, in that they have hung down their ears (as creatures do that hearken not, whereas others hold them up) and shut their eyes against me, wilfully blinded themselves; for fear, as it were, that they should see, or hear, or understand, and by repentance and conversion become capable of my working cures of mercy on them, which otherwise I should infallibly do, (and also, on God's part, lest such precious knowledge should be exposed to further contempt.) See note [a] on Mark iv.

16 But blessed are your eyes, <sup>1</sup> for they see: and your ears, <sup>2</sup> for they hear.

<sup>1</sup> that by receiving what hath been already taught you, you are thus capable of these higher illuminations.

17 For verily I say unto you, That many prophets and righteous men have desired to see *those things* which ye see, and

17. For though there have been many men employed by God to reveal his will to others, and many so far in God's favour, that God hath made himself

<sup>1</sup> that, *ἵνα*.

<sup>2</sup> that, *ἵνα*.



have not seen them; and to hear those things which ye hear, and have not heard them.

18 <sup>a</sup> Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and [c] understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. <sup>1</sup> [d] This is he which received seed by the way side.

20 But <sup>e</sup> he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 <sup>f</sup> He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and <sup>g</sup> he becometh unfruitful.

23 But <sup>h</sup> he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

known very particularly unto them, as Abraham and Moses, with whom he talked face to face, yet the revelations now made to you are infinitely beyond all those that were ever afforded men before.

18. You disciples therefore, to whom it is given to know the mysteries, ver. 11, (from whence to this 18th verse all was spoken as in a parenthesis,) have ye the meaning of this parable.

19. When the gospel is preached to any, and he lays it not to heart, but by temptations is induced to live an unchristian life: this is that is meant by the seed that is sown by the path side, that is, by that part of the parable mentioned ver. 4.

20. But the sowing of seed on the stony ground denoteth him that at the first hearing receives the gospel with all greediness and joy, looking only on the smoother part of it.

21. But for want of an honest heart, a good soil, where it may take deep root, for want of resolution to bear whatsoever the gospel requires of them, they last but a little while: as soon as ever Christianity is persecuted, as soon as any chargeable duty is required of them, immediately they are galled and discouraged from going any farther in the ways of piety. See note [c] on ch. xi.

22. But the sowing of seed among thorns denoteth him that heareth the gospel, but the solicitude and care of preserving the things of this world (and of getting of riches) being in his heart, where the word is sown, suffocates it, and so renders the word in him unfruitful, makes him live never the better for being a Christian.

23. But the sowing the seed in good ground denoteth him, that by hearing and understanding, and laying to heart the precepts of Christ, expresses the effects of it by bringing forth abundance of Christian practice all the life after, some in a greater measure than others, but all in a good proportion.

<sup>1</sup> This is it which is sown by the path side.  
δ δὲ ἐν τῇ περὶ τῶν σπαρτῶν: see note [d].

<sup>a</sup> that which is sown on stony ground,  
<sup>b</sup> And that which is sown, δ δὲ σπαρτῶν. <sup>c</sup> it

<sup>d</sup> that which is sown upon.

becometh, γίνεται.



24 ¶ Another parable put he forth unto them, saying, <sup>a</sup> The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed <sup>8</sup> tares <sup>1</sup> among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the <sup>9</sup> tares also.

27 So the servants of the housholder came and said unto him, Sir, <sup>1</sup> didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, <sup>a</sup> An [e] enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, <sup>1</sup> Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together <sup>m</sup> until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, <sup>n</sup> The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

<sup>h</sup> The state of the gospel or success of Christ's preaching in the world, is likened—

<sup>1</sup> all through the wheat, all over the ground, and—

26. This was not discerned at the time, but when the corn came up, and began to ear, then, beside the wheat that was sowed, there appeared cockle also.

<sup>j</sup> certainly all the seed which thou didst sow in thy field was good wheat, and yet we discern now a great deal of cockle among it; whence should this be?

<sup>k</sup> Some malicious person hath done this. Hereupon the servants offer their pains, if he please to accept them, to go presently and weed up all the cockle.

<sup>1</sup> No, for some of them are in such a conjuncture with the wheat that the one cannot be pulled up but the other will follow, if it be done by you that are not so able to discern them.

<sup>m</sup> until my time of judgment, and then I will appoint the angels my officers, saying, Gather—

<sup>n</sup> The state of the gospel is of such a growing procreative nature both in the world and in the heart of man, where it is received, that it is fitly resembled to a grain—

<sup>a</sup> cockle, ζιζάνια.

<sup>9</sup> cockle.

32 Which indeed is the least of all seeds: but when it is grown, it is the <sup>10</sup> greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; ° The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; ° I will [s] utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, ° Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

32. Which being one of the least seeds that are, yet when it comes up prosperously, it becomes bigger than any thing that comes from a seed, and among the Jews grows into a tree with boughs large enough for birds to roost or lodge in. See note [a] on Luke xiii.

° The gospel hath such a secret invisible influence on the hearts of men, to change them and affect them, and all the actions that flow from them, that it is fitly resembled to leaven, so mixed thoroughly with the whole, that although it appeareth not in any part of it visibly, yet every part hath a tincture from it.

¶ I will pour out all those mysterious truths which have been kept close from all time, and now, though in parables, are revealed by me.

¶ Explain, interpret unto us—

38. The field is this world, the place of our living here; that part of the parable that concerneth the good seed signifies the Christians; but that of the tares signifies the wicked seducers; such were the Gnostics, and other heretics of the first times; such are all heretics and schismatics since.

<sup>10</sup> greater than herbs, μέζον τῶν λαχάνων.

39 The enemy that sowed them is the devil; <sup>r</sup>the harvest is the <sup>11</sup>end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be <sup>r</sup>in the <sup>12</sup>end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all <sup>13</sup>things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall <sup>r</sup>the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, <sup>r</sup>the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, <sup>r</sup>the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into

<sup>r</sup>the time when believers and unbelievers (and seducers) shall be called to account, is to this people that solemn approaching time of their visitation; as to all other people, the time of final excisions, and especially the day of judgment.

<sup>r</sup> at God's times of eminent discrimination, such as his judgments on the Jews (see note [c] on ch. xxiv., and [o] on Luke i.), and such the last dreadful day of doom.

41. Christ by his messengers and instruments of his justice shall destroy all heretics and schismatics, that any way keep others from the Christian religion, and all that live professedly in any unlawful course of contrariety to Christian purity.

<sup>r</sup>the true pure Christian professors shine eminently in the church here, and after in glory.

<sup>r</sup> the gospel being by some not looked after, is yet sometimes met with by them, and becomes matter of infinite joy and desire to them, and so is likened fitly to a treasure, which a man finding casually in a field, hid again or concealed it, and then designing to get it into his possession, accounts no price that he can pay too dear for it.

<sup>r</sup>others there are which have followed the study of wisdom, and thirsted after some instructor, and then the gospel of Christ comes as a rich prize doth to a merchant, which is in pursuit of rich merchandise, and meeting with a jewel for his turn lays out all his estate upon it.

<sup>11</sup> conclusion of the age, συντέλεια τοῦ αἰῶνος.  
τὰ σκάνδαλα.

<sup>12</sup> conclusion of this age.

<sup>13</sup> scandals,



the sea, and <sup>7</sup>gathered of every kind:

<sup>7</sup> caught fish of all sorts, good and bad.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast <sup>2</sup>the bad away.

<sup>2</sup> that which was sick, or unwholesome at the season, away.

49 So shall it be <sup>3</sup>at the end of the world: the angels shall come forth, and sever the wicked from among the just.

<sup>3</sup> at the time wherein Christ shall come to work his revenge upon his enemies, not only at the destruction of the Jewish state, (wherein that discrimination shall be made betwixt believing and unbelieving Jews, reformed and unreformed,) but especially at the final day of every man's doom, at the conclusion of the world.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, <sup>b</sup>Therefore every [9] scribe which is <sup>14</sup>instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

<sup>b</sup> Therefore, if over and above your knowledge in the law, ye have understood the things which I have told you of the nature of the gospel, the excellency of it beyond all other professions, and the obligation to good life, ye are obliged to shew forth the effects, and to the old actions of your former life, acted by Jewish principles, to superadd a Christian practice, after the manner of the householder, who when he makes show of his possessions, his provisions, or wealth, brings forth and shews the fruit of the new as well as the store of the old year, his new as well as old raiments, &c., and all little enough for the frank entertainment of his guests.

53 <sup>a</sup> And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, inso-much that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

54. And coming to Nazareth, where he was bred, he set about the work of public teaching of them in their assemblies, which he did in such manner, expressing such knowledge, and doing such miracles, that they which saw and heard were amazed and astonished at it, saying, What means of knowledge hath he had by his education, and from whence can he be imagined to derive the power of doing such miracles?

55 Is not this the carpenter's son? is not his mother called Mary? and <sup>c</sup>his brethren, James, and

<sup>c</sup> his first cousins, James—

<sup>14</sup> made a disciple for, μαθητευθεις εις.

Joshes, and Simon,  
and Judas?

56 And his sisters,  
are they not all with  
us? <sup>d</sup> Whence then  
hath this *man* all  
these things?

<sup>d</sup> Whence then is it that he thus far excels and  
surpasseth all them?

57 And they were  
<sup>15</sup> <sup>e</sup> offended in him.  
But Jesus said unto  
them, A prophet is  
not without honour,  
save in his own  
country, and in his  
own house.

<sup>e</sup> discouraged from following him any longer:  
whereupon Jesus said unto those that were present,  
This is no strange thing to me, for it is proverbially  
observed, that a prophet, or any sent from God, is not  
despised or undervalued so much any where as among  
his own countrymen and kindred, who know his birth  
here below, but knew not of his commission from  
heaven.

58 And he did not  
many mighty works  
there because of their  
unbelief.

## CHAP. XIV.

AT that time He-  
rod the tetrarch  
heard of the fame  
of Jesus,

2 And said unto  
his servants, This is  
John the Baptist;  
<sup>a</sup> he is risen from the  
dead; and therefore  
mighty works do  
shew forth them-  
selves in him.

<sup>a</sup> though John the Baptist, when he lived, did  
no such miracles, yet being put to death, and God  
thinking fit to raise him from death again, it is  
reasonable to expect that God will assist him with a  
miraculous power to assure men that he was sent from  
God, his rising from the dead is so strange a thing,  
that it must needs be attended with other miracles.

3 ¶ For Herod had  
laid hold on John,  
and bound him, and  
put *him* in prison for  
Herodias' sake, his  
brother Philip's wife.

4 For John said  
unto him, It is not  
lawful for thee to  
have her.

5 And when he  
would have put him  
to death, he feared  
the multitude, be-  
cause they counted  
him <sup>b</sup> as a prophet.

<sup>b</sup> a prophet, or of somewhat a higher rank, more  
than a prophet, ch. xi. 9.

6 But when Herod's  
birthday was kept,  
the daughter of He-  
rodias danced before  
them, and pleased  
Herod.

6. Mark vi., note [b].

7 Whereupon he  
promised with an  
oath to give her

<sup>15</sup> scandalized at: see note [c] on ch. xi.

whatsoever she would ask.

8 And she, <sup>e</sup>being before [a] instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king [b] was sorry: nevertheless for the oath's sake, and them which <sup>1</sup>sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, <sup>d</sup>he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and <sup>e</sup>was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, <sup>f</sup>and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

<sup>e</sup> upon the advice, impulsions, instigation of her mother, with whom she consulted what she should ask, said—

9. This petition was very unacceptable to Herod, yet because he had sworn, and that it might not appear a levity or inconstancy to those that were at the feast with him when he made the oath, he gave appointment it should be so.

12. And John's disciples took care of his burial: and that being done came to Jesus, whose forerunner John was, and told him what had befallen John, and (probably) continued with him as his disciples.

<sup>d</sup> that the same might not befall him before he had fulfilled his office, for which he was sent, (see ch. xii. 15,) he departed by ship from thence, taking none but his disciples with him, and went to a place which was not inhabited; and when the people heard whither he was gone, they took a compass by land, and came to him thither.

<sup>e</sup> was so kind, as not to conceal himself from them any longer, but came to them, and when he was come, he healed—

<sup>f</sup> the time of evening, when every one gets him to his inn and provides for his supper, is already past; send—

<sup>1</sup> lay, συγκαθήμενους.



16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And <sup>g</sup>he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he [*c*] blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, <sup>h</sup>beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and <sup>2</sup>when the [*d*] evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And <sup>1</sup>in the <sup>1</sup>towards the morning Jesus—

<sup>g</sup> he appointed the apostles, Mark vi. 39, to dispose them meal-wise on grass-plats there, and took—

<sup>h</sup> not counting women and children.

22. Upon this the multitudes designing to take him and proclaim him king, John vi. 15, he presently sent his disciples before him by sea to the wilderness, Mark vi. 32, (which was on the same side with Bethsaida and Capernaum, whither it seems they went, John vi. 17,) that so he might quietly dismiss the multitude.

<sup>2</sup> the evening being ended.

fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is <sup>a</sup>a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, 'bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, <sup>a</sup>wherefore didst thou doubt?

32 And when <sup>a</sup>they were come into the ship, the wind ceased.

33 Then <sup>a</sup>they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of <sup>b</sup>[e] Genesareth.

35 And when the men of that place <sup>a</sup>had knowledge of

<sup>a</sup> some spirit or phantastic shape, that seems there to walk bodily; and they—

<sup>b</sup> give me thy commission, and then I know I safely may come—

<sup>a</sup> why did thy mind stand divided, float between faith and diffidence? why didst thou stagger? why didst thou distrust my power, when I bid thee come to me?

<sup>b</sup> Christ and Peter were come—

<sup>c</sup> the rest of his disciples came every one of them and adored him, and acknowledged his omnipotence.

<sup>d</sup> Cinnereth, Deut. iii.

<sup>e</sup> knew him, as having been there before, Luke v. 1.

him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as <sup>r</sup> touched were made perfectly whole.

<sup>r</sup> touched it, or any part of his garment, were—

## CHAP. XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they [*a*] wash not their hands<sup>a</sup> when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by <sup>b</sup> your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that <sup>c</sup> [*b*] curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is* [*c*] a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, <sup>1</sup> *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me

<sup>a</sup> before meat, as the Jews think themselves obliged to do.

<sup>b</sup> the observance and practice of those things which are not taught by God, but by yourselves delivered to your disciples? Sure this must be acknowledged by you a great fault, who expect to have all your own ordinances observed so punctually.

<sup>c</sup> useth them ill in words or deeds, that lightly regards them, that refuseth to do aught for them, ver. 9, let—

5, 6. But contrary to this, your tradition is, that if a man can answer his parents, when they need any relief, and tell them, saying, I have bound myself by an oath that I will not do any thing to the relief of my father and my mother; or, as some will understand it, O father, that by which thou shouldest be relieved by me is a gift already devoted to God, and cannot without impiety be otherwise employed, and by this piety to God I may be as profitable and helpful to thee, for God will repay it upon me and thee in our needs; he is under obligation not to give it his father, or (as some would have it in pursuance of the latter interpretation), he hath said enough to his parents, or, he shall be free from that obligation to relieve them. (See note [*d*] on 1 Peter iii.) Here is a clear example to demonstrate, that you that stand so for the observing of your traditions do make no scruple to evacuate the obligation of God's commands.

<sup>1</sup> it is an interdict, or he is obliged.



with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the <sup>2</sup> commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every <sup>3</sup> [d] plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also <sup>4</sup> yet without understanding?

17 Do not ye yet understand, that <sup>5</sup> whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come

9. The service which they perform to me is little worth, and likely to receive a slender reward, when my commands are not heeded by them, but their own constitutions set up instead of them: see Mark vii.

7. and note [a] on Heb. viii.

10. And leaving the Pharisees with some dislike, he calls the multitude, (who while he talked to the Pharisees stood at some distance,) and speaks more hopefully of, and cheerfully to them, saying, To this matter of washing before meat, so insisted on by the Pharisees, do you consider what I now say.

11. Not that which is eaten, but that which is spoken polluteth any man.

<sup>6</sup> galled, and discouraged from receiving thy doctrine.

13. To this he gave no other reply but this: All such as they which come with such prejudices as the Pharisees do, that prefer their own injunctions before the commands of God, ver. 9, it is to be expected, that the telling them the truth will alien them. All seed but that which falls on the good ground, and is there radicated in humility and piety, such as my Father owns the planting of, shall certainly come to naught; and consequently so must all faith in these opinionative men; and therefore it is not strange if they be galled, and depart from me, upon the noting and reproving of their errors.

14. If this have galled and discouraged and drove them from me, let them go; they are stupidly and perversely ignorant themselves, and take great pleasure to be accounted doctors and rabbis, instructors of the ignorant; and what can be the effect of this, but that the leaders, and they that are led by them, shall together ingulf themselves in perdition?

<sup>7</sup> Tell us the meaning of this parable.

<sup>8</sup> every thing that we eat first comes from without, and so is no part of us, is not imputable to us in respect of the principle, and then doth but pass or travel through us, is soon dispatched, and thrown out of the body again, and so be it never so gross, never so unclean, it cannot pollute the eater, at least not comparably so much as that which hath the original from ourselves, and hath some space of permanency there.

18. But unclean, unsavoury speeches, it is clear that they proceed from the heart, and those that are there, that is, in the heart, that spring from that

<sup>2</sup> injunctions, ἐντάλματα.

<sup>3</sup> plantation, φυτεία.

<sup>4</sup> still all this while, ἀκμήν.

forth from the heart; fountain, which we are most concerned to keep pure, and they defile the and which is most truly and properly ours, and imputable to us, those are the sort of things that may most reasonably be deemed to defile any man.

19 For out of the heart proceed <sup>6</sup>[e] evil thoughts, murders, adulteries, fornications, thefts, false witness, <sup>6</sup>blasphemies:

20 These are *the things* which defile a man: <sup>h</sup> but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, <sup>1</sup>a [*f*] woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and <sup>k</sup>besought him, saying, [*g*] Send her away; for she crieth after us.

24 But he answered and said, <sup>1</sup>I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and <sup>m</sup>worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet <sup>n</sup>to take the children's bread, and to cast *it* to dogs.

27 And she said, <sup>7</sup>° [*h*] Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

<sup>h</sup> but so merely corporeal and external a thing as omitting to wash before meat cannot be thought to defile any man.

<sup>1</sup>a <sup>1</sup>an heathen woman born in Phenice, hearing of his miracles, and that he was now come thither, came to him on purpose, out of—

<sup>k</sup> entreated him (see note [*b*] on John iv.), saying, Do that for her that she desires, that she may be quiet.

<sup>1</sup> My mission is purposely to the Jews, to reduce them to repentance, and so to shew my miracles among them.

<sup>m</sup> fell down and besought him, saying—

<sup>n</sup> to work these miracles and cures on an heathen which were destined to God's people, the Jews.

<sup>°</sup> I beseech thee, Lord; for although it be as thou sayest, yet it is ordinary that the dogs lick up the remainders and scatterings of the table, and so may the Gentiles be admitted to partake of thy mercies to the Jews.

<sup>6</sup> wicked machinations, or designs. beseech thee.

<sup>6</sup> railings, or slanders, βλασφημίας.

<sup>7</sup> Yea, or, I

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou <sup>s</sup> wilt. And her daughter was made whole from that very <sup>r</sup> hour.

<sup>r</sup> instant point of time.

29 And Jesus departed from thence, and came <sup>s</sup> nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

<sup>s</sup> to the coast by the side of the sea of Galilee—

30 And great multitudes came unto him, having with them *those that were* lame, blind, <sup>r</sup> dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

<sup>r</sup> deaf, and, by that, dumb, men that had lost their limbs, and many more sick of other diseases, and cast—

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: <sup>s</sup> and they glorified the God of Israel.

<sup>s</sup> and they all, whether Jews or Gentiles, acknowledged this to be a wonderful work of mercy wrought by the God of Israel, and such as no other God was able to do.

32 <sup>r</sup> Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to <sup>s</sup> fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said,

<sup>s</sup> desirest, θέλεις.

<sup>s</sup> feed, or satisfy, χορτάσαι.



Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were <sup>10</sup>filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of [*i*] Magdala.

## CHAP. XVI.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning, *It will be foul weather*: for the sky is red and lowring. O <sup>a</sup>ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall

1. Not being satisfied with his former answer of the sign of Jonas, ch. xii. 39, they again require some farther sign from him, to testify that the God of heaven hath sent him.

<sup>a</sup>ye hypocrites, ye have skill enough to expound and interpret the appearances of the sky, and can prognosticate what kind of weather it will be, by what at the present ye observe in the colour of the clouds: and when my preaching in these words, Repent, for the kingdom of God is at hand, and my adding miracles of all sorts to enforce belief on you, do not yet work on you, is it not strange that you cannot discern what is coming upon you? Can there be any more certain prognostic of approaching destruction than this? and are not you much more nearly concerned herein than in rain or fair weather ye can be? Why should not your sagacity in other things extend to this also?

4. It is an argument of great perverseness and falseness in you, that when so many miracles have been wrought, and repentance so long preached among you, ye now require a sign from heaven to

<sup>10</sup> satisfied, ἐχορτοδοήσαν.

no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them,

Take heed and beware of the [a] leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither these seven loaves of the four thousand, and how many [b] baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

evidence that I am a true prophet: this ye would never do if ye were not bent against all reformation. And since ye are so, all that I shall farther add is to put you in mind of Jonas's preaching to Nineveh, and to assure you, that if ye do not now repent ye shall suddenly be destroyed. And having said this he departed from them.

Take special heed of the Pharisees and Sadducees, a sour and a proud sort of people, and so not fitter compared to any thing than to a piece of sour dough, that diffuseth itself to the whole lump of bread with which it is mixed, as their disposition doth to all their sect.

7. And they understood not his meaning, but from the mention of leaven grossly conceited that the occasion of his speech was because they had forgotten to bring bread along with them.

What a piece of infidelity is this, thus to apply my speech to the want of bread!

9. Will you never lay to heart, or consider? Have you so soon forgot how easily I am able to relieve your want of bread? Ye have had two competent evidences of this very lately afforded you, five thousand men fed with five loaves, and yet twelve baskets of fragments to spare after they were satisfied.

10. And so four thousand fed with seven loaves, and seven baskets of fragments remaining.

11. How then could ye be guilty of so gross an infidelity as to think me still unable to provide necessities for myself and you, and consequently to speak of bread when I bid you beware—

12. Then they understood their mistake, how that he had not spoken of bread or leaven literally, but that he foretold them what kind of people all the Pharisees and Sadducees were, and all that were leavened or taught, or received infusions from them, viz., that all the whole tribe of them were a sort of hypocrites, Luke xii. 1, who pretended much piety and love of the truth, and so inquired after signs from heaven, ver. 1, but were indeed most perversely and maliciously bent against Christ and his doctrine, and would prove the most virulent persecutors both of him and them, ch. x. 17.

<sup>1</sup> Look, and take heed, ὁρᾶτε καὶ προσέχετε.



13 ¶ When Jesus came into the coasts of [c] Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I [d] the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, <sup>e</sup>Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for <sup>g</sup>[e] flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this [f] rock I will build my church; and the gates of <sup>2</sup>[g] hell shall not prevail against it.

19 And I will give unto thee the [h] keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

13. And being on his way (Mark viii. 27.) to Cæsarea Philippi, he asked his disciples, What opinion have the multitude, Luke ix. 18, of me? do they take me for an ordinary man? or a prophet, or what else?

<sup>e</sup>some old prophet of the Old Testament, either risen from the dead, (as it is clear they expected Elias should come again,) or else that the soul of one of them was by way of transmigration (which the Pharisees had borrowed from the Pythagoreans) come into his body. See note [a] on John ix.

16. To this question Simon Peter particularly rendered an answer, Thou art the Messias, even the Son—<sup>g</sup>this faith of thine is not built upon human testimony, but upon the miracles and doctrines which thou hast heard and seen, which are the testimonies of God himself, whereby he hath testified of me to thee, and such as thou art, Matt. xi. 25. See note [d] on ch. xv.

18. And seeing thou hast so freely confessed me before men, I will also confess thee, Thou art &c., that is, The name by which thou art styled and known by me is that which signifies a stone or rock, and such shalt thou be in the building of the church, which accordingly shall be so built on thee, founded in thee, that the power of death or the grave shall not get victory over it; the Christian church, now to be planted, shall never be destroyed.

19. And I will give thee (as afterwards to all the twelve, ch. xviii. 18, and more distinctly John xx. 23.) the keys of the gate of this court or kingdom, the church, of which every one of you is to be the steward, (as the keys of the court were given to Eliakim, Isaiah xxii. 22, in token of his being steward of the house, to admit and exclude whom he pleased,) that is, both power and ensign of power, Apoc. iii. 7, to exercise censures, and by them to exclude men in case of their impenitence, either by laying some restraints on them in the church, or to turn them out of the gates of this city, and upon repentance to receive them into the church again. And what you do here, as you ought to do, shall be valid in heaven.

20, 21. The disciples knowing that he was the Messias, and having told him so, ver. 16, he commands that this be not publicly disclosed (till after

<sup>2</sup> hades.



21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying,

23 [s] Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, [A] Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, 25 If any man will come after me, let him [f] deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and [m] lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the [n] glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste

his resurrection, at which time in his wisdom he thought it most seasonable) telling them that it was necessary that Christ should be put to death, by the instance of the Jewish sanhedrim. See note [b] on chap. viii.

22 God forbid, or avert this from thee; or as the Syriac reads, Be propitious to thyself, Lord: this—

23 a snare or stumblingblock, moving me to that which were a sin if I should yield to it, and contrary to the will, course, and commandment of God my Father: (see note [c] on ch. xi.) for thou—

24 And not only I, but all that have a mind to be my disciples and followers (as you profess to be) must deny their own human will of sparing themselves, indulging and favouring themselves, and in preparation of mind take up that cross; and indeed when I am gone, the same afflictions which befall me shall pursue them. But yet of this state of theirs this will be observable, that perseverance in the faith will be the only way to relieve and rescue them out of their pressures; for they that by persecutions shall be brought to apostatize and join with the Jews shall with them be certainly destroyed in that great slaughter of them, and he that shall hold out and venture the utmost for the confession of the truth shall be most likely to be delivered when they are destroyed (unless when his suffering death is more behoveful, as mine is now, and then he shall, for that enduring, be raised again to an endless life): see note [h] on ch. x. 20, and note [c] on 2 Peter i. 16.

26 Nay, if by denying me a man should gain some advantage at the present, what a pitiful bargain would he make of it, although he should gain the whole world, as long as life, (ver. 25,) especially eternal life, were lost by it! And what price is there imaginable to buy that back again if it be lost? or what is there that a man would not willingly give for it?

27 For there shall be a solemn visitation among the Jews, a time of judgment on them (see note [m]), wherein there shall be a visible discrimination between those which cleave fast to Christ and those which do not, and so likewise on all mankind, either in particular visitation upon kingdoms or at the day of doom.

28 And of this coming of mine against my enemies, and to the relieving of them that adhere to me, I tell you assuredly that some that are here present,

of death, till they John by name, shall live to see it, that is, that he see the Son of man shall not die till that remarkable coming of Christ in [o] coming in his judgment upon his crucifiers, the visible destruction kingdom. of the Jewish state.

## CHAP. XVII.

AND after six days Jesus taketh <sup>a</sup> those three of his disciples which had many <sup>a</sup> Peter, James, and singular favours afforded them above the rest of John his brother, and bringeth them the twelve, Peter and the two sons of Zebedee, and up into an high leaving all the rest behind, bringeth them up into an mountain apart, high mountain.

2 And was <sup>b</sup> trans- figured before them: <sup>b</sup> changed into another form or manner of appearance (expressed in the following words, his countenance shined &c.) before—  
and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

4. Then Peter said to Jesus, Lord, let us abide here, and not consort any more with those beneath us: and to that end build three booths, one for thee and us.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased;

<sup>d</sup> hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

<sup>d</sup> whatsoever he shall teach is that which you are to receive as my good pleasure, before any either of the law or prophets, Moses or Elias then appearing, according to that prediction of Moses himself, Deut. xviii. 15, *Him shall ye hear.*

6. And when Peter and James and John heard that voice from heaven, they were amazed and astonished for fear, and fell down prostrate.



9 And as they came down from the mountain, Jesus charged them, saying, \*Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that [a] Elias must first come?

11 And Jesus answered and said unto them, \*Elias truly shall first come, and [b] restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is [c] lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long

\* Tell not that which you have now seen and heard to any man, no not to the rest of your fellow disciples: (see note [b] on ch. viii.)

10. And upon the contemplation of what here they had seen and heard these three disciples asked him, saying, If this be true that was said by Moses and Elias in the mount concerning the approach of the great and dreadful day for the destroying of God's enemies, and rescuing his faithful servants, then what is the meaning of that which the doctors generally teach, that Elias must come before that great and dreadful day of the Lord, and the rising of the sun of righteousness with healing in his wings, to them that fear God's name? Mal. iv. 2, 5.

¶ It is truly observed by them from Malachi that Elias is first to come, and to do his office of restoring and returning the Jews to repentance, (see Mark ix. 12.) to preach repentance, and so prepare for this famous coming.

12. But I say unto you that it is another person that is prophesied of under the name of Elias, which cometh, and that person is come and gone already, but not acknowledged by the principal men of the Jews, but despised by them, and put to death by Herod, and so Christ himself shall also be before this great day that now ye hear of.

\* the changes of the moon have such a power on him, that at such times the devil, ver. 18, handleth him miserably, casting him into fits of the falling sickness, throwing him into the fire or water, whichever is next.

<sup>b</sup> those disciples of thine that stayed beneath when thou wert retired, and they—

17. Upon this Jesus rebuked those disciples, accused them of infidelity and perverseness, that when he had been with them so long, given them power to heal diseases and cast out devils, and in some cases prescribed prayer and fasting, ver. 21, as the means of doing it, they now neglected that means, and so were not able to cast out this devil: this impotency of theirs therefore was very culpable, and so here

<sup>1</sup> cometh first and shall rest, ἐρχεται πρῶτον.

<sup>2</sup> acknowledged, ὁμολογῶσαν.



shall I suffer you? charged upon them by Christ; and having done, he brings him hither to me. calls for the lunatic to be brought to him.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 18. And when he came, Jesus commanded and chid that evil spirit that brought that disease upon him; and the devil and the disease departed from him together.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? <sup>k</sup> I have given you the power of doing all miracles, and directed you to the means which ye are to use in the doing them; and if you did sincerely believe, though in never so weak a degree, the things that I have said to you, and obeyed and practised accordingly, ye should by me be enabled to do any thing that is most impossible among men, as even to remove a mountain out of the place by speaking to it, (which is literally affirmed to have been done by the gift of miracles,) or any thing else as strange and as difficult as that.

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, <sup>k</sup> If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21. Now that which ye failed in was this, that ye used not fasting and prayer to this purpose; for that is the method that must be used to the ejecting of this

21 <sup>3</sup> Howbeit this kind goeth not out but by prayer and fasting. sort of diseases and of devils; viz., great intention of devotion joined with faith; and if that be not used it will not go out, and your not using that means was a want of faith in you, ver. 20.

22 ¶ And while they abode in Galilee, <sup>1</sup> Jesus said unto them, The Son of man shall be <sup>4</sup> [d] betrayed into the hands of men: <sup>1</sup> Jesus kept himself as private as he could, Mark ix. 30, telling his disciples the reason of his doing so, because having done so many miracles among them, and wrought so little effect upon them, as that he foresaw he should soon be put to death by them, he thought it not yet seasonable to do any more, till by the addition of his resurrection from death he should be more likely to be received and believed on by them. (See note [b] on ch. viii.)

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. <sup>m</sup> the tribute that every Jew yearly paid to the temple, to the value of fifteen pence.

24 ¶ And when they were come to Capernaum, they that received <sup>5m</sup> [e] tribute money came to Peter, and said, Doth not your master pay tribute? 25. And when they were retired into the house, and Peter was a musing within himself about this business of paying or not paying the tribute money, and was about to ask Jesus concerning it, Jesus prevented, and asked his opinion: From whom, saith he, do all kind of kings exact tribute or head-money (so the Syriac renders it), from those of their own family, their own children, &c., or from other folks only?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, <sup>3</sup> But this, τούτο δέ. <sup>4</sup> delivered up. <sup>5</sup> the half shekels, or double drachms, τὰ δίδραχμα.

saying, What think-  
est thou, Simon? of  
whom do the kings  
of the earth take  
custom or tribute?  
of their [S] own  
children, or of  
strangers?

26 Peter saith un-  
to him, "Of stran-  
gers. Jesus saith  
unto him, Then are  
the children free.

27 Notwithstand-  
ing, lest we should  
"offend them, go  
thou to the sea, and  
cast an hook, and  
take up the fish that  
first cometh up; and  
when thou hast open-  
ed his mouth, thou  
shalt find a piece  
of money: that take,  
and give unto them  
for me and thee.

"Never of those of their own household. Jesus  
replied, Then this tribute which is paid to God for  
his temple belongs not to me, who am his Son, nor  
to you who are now domestics of his.

"make them believe and say that I condemn the  
temple, (or despise the authority that requires it,) which will be an occasion to them to reject and sin  
against my doctrine, go and cast an angle into the  
lake, and the first fish which thou catchest, when thou  
openest his mouth, thou shalt in it find a piece  
of money worth two shillings sixpence, which makes  
two didrachms, or head-money for two persons.

## CHAP. XVIII.

AT the same time  
came the disciples  
unto Jesus, saying,  
Who is the greatest  
in the kingdom of  
heaven?

2 And Jesus call-  
ed a little child unto  
him, and set him in  
the midst of them,

3 And said, Verily  
I say unto you, "Ex-  
cept ye be converted,  
and become as little  
children, ye shall not  
enter into the king-  
dom of heaven.

4 Whosoever there-  
fore shall humble  
himself as this little  
child, the same is  
greatest in the king-  
dom of heaven.

5 And whoso shall  
receive one such lit-  
tle child in my name  
receiveth me.

1. Upon Christ's mentioning his resurrection from  
death, ch. xvii. 23, and Mark ix. 31, which they took  
to be a beginning of his kingdom here, the disciples  
inquire ambitiously (among themselves, Mark ix. 33.)  
who shall have the chief place of dignity in that  
kingdom of the Messias here? (so again on the same  
occasion they fall on the same thoughts, Matt. xx. 20,  
Luke xxii. 24, and look that way, Acts i. 6.)

2. And Jesus, willing by an emblem or visible repre-  
sentation to satisfy this question of theirs as far as  
was useful to them, called—

"Unless you change your inclinations and desires,  
and take yourselves off from this vain ambitious ex-  
pectation and pursuit of a carnal kingdom of Christ,  
and of your receiving dignities and preeminences in  
it, you can never be true disciples of Christ, this  
carnal ambition and projecting being so contrary to  
the Christian temper.

4. Two things therefore I shall teach you from  
this emblem: first, that the state of Christianity is  
such a state, that he which is most lowly is most capable  
of eminence in it;

5. Secondly, that all the lowliest and meanest  
persons are so dearly valued by me, that he that

<sup>6</sup> others' children.

<sup>7</sup> stater, στατήρα: see note [c].



would do a grateful thing unto me, cannot find any fitter way to do it than by cherishing and treating kindly and tenderly any such mean lowly person, especially if it be by shewing kindness and tenderness to his soul, endeavouring to advance that in the ways of godliness.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a <sup>1</sup>millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that <sup>2</sup>offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot <sup>3</sup>offend thee, cut them off, and cast *them* from thee: it is <sup>4</sup>better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is <sup>5</sup>better for thee to enter into life <sup>b</sup>with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; neglect the good and advantage of any the meanest

6. Whereas, on the other side, he that shall gill, discourage, drive from me and the Christian practice any such meanest person that comes to me, it were for his advantage that the stone of a mill, not such as women turn with the hand, ch. xxiv. 41, but so big that it is fain to be turned by an ass, were hung as a weight about his neck, and he then cast into the sea, sure to be hurried presently to the bottom of it.

7. Upon this occasion I tell you beforehand, that great falling off and apostatizing there will be amongst those that receive the faith, great discouragements to obstruct the receiving of it, many will be seduced from the right way (which is a sad and woful thing). But though this be to be expected in respect of the wickedness of some, and seducibleness of others, and though it be not imaginable that the world should by God be kept free from all such temptations to sin, (nay God hath thought fit to permit such for the trial and exercise of Christians,) yet will this be little matter of excuse, but rather of aggravation of their sin and woe, that shall be instrumental to this end, that shall be the authors of them.

8. And therefore I now forewarn you that if any that is nearest to you (friend, profit, pleasure, as dear to thee as a member or any part of thyself) go about to discourage thee in thy Christian course, to withdraw thee either in gross from the Christian profession, or more particularly from any act of duty to the contrary sin, thou be sure to renounce it, part with it (Matt. v. 29, 30); it being so much more eligible and desirable for thee to attain eternal bliss, having in thy lifetime been halt or maimed, that is, passing through some difficulties or austerities, than by escaping those difficulties to run into sin, and so to hazard everlasting fire.

<sup>b</sup> having here for some years lost the benefit of one of thine eyes, rather—

10. It is a matter of great moment, then, worthy your saddest care, that you do not undervalue or neglect the good and advantage of any the meanest

<sup>1</sup> millstone such as is drawn by an ass, *μύλος ὀνικός*. <sup>2</sup> scandals, *σκάνδαλα*. <sup>3</sup> scandalize, *σκανδαλίζει*. <sup>4</sup> good, *καλόν*. <sup>5</sup> good, *καλόν*.



for I say unto you, That in heaven their [a]ngels do always behold the face of my Father which is in heaven.

person, to whose reformation or establishment ye are able to contribute any thing, but especially that you take care lest by neglecting to do what is in your power to do toward the recalling or confirming, or else by any other means, (though but occasionally,) ye prove the undoing of any my meanest servants; for I tell you, The angels which are by God appointed to be their guardians on earth, have yet their continual returns and recourse to God's glorious presence, are near and high in God's favour, always having access to make requests or complaints in their behalfs, and to receive commands from him concerning them; and therefore these, though little in their own and the world's account, are not yet to be slighted or despised by any, or averted from their course of piety by that means.

11 For the Son of man is come to save that which was lost.

11. For Christ that came to reduce those (see note [K] on ch. xi.) that are gone astray from the ways of God, must be thought to require the same of you, to be most diligent and industrious to reduce the meanest person upon earth, that is in a course of any danger of ruin to the soul.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

12, 13. For judge in reason, I pray, by this ordinary resemblance: If an ordinary man on earth have a possession on which he sets any considerable value, be it an hundred sheep, and if one of them be strayed from the rest, and that be discerned by him, doth he not set so great a value on that one lost sheep as at the present to leave the whole number besides (knowing them safe in the pasture or fold) and go and search diligently and solicitously for that one, and upon the finding it, is he not affected with more joy at the first sight of it, than he is at the beholding his whole flock, which had never run that hazard?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14. And just thus it is with God; he is very unwilling that any the meanest person upon earth should be lost, that might with any care or methods of ours be recovered to piety.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

15. To this purpose, these directions I shall now give; which I require to be used in the church for ever: If any fellow-Christian of thine do thee any injury, and by so doing offend against God, thy charity to him, as it must be sure to put off all thoughts of revenge against him, to forgive him freely, ver. 22, so will it oblige thee to use all prudent methods to reduce him to a sense and reforma-

<sup>6</sup> But if, 'Εὰν δέ.

tion of his fault; (and by the same reason this is to be extended to all other wilful crimes of which thou seest him guilty, those being as fit to exercise this part of thy charity towards his soul as any injury done to thee immediately;) and let this be the method; first go and admonish him of it privately, so that it have nothing of shame or reproach joined with it; and if he mend upon such admonition, there is an end; thou hast reason to rejoice as at the finding the stray sheep, that thou hast been so happy an instrument of his repentance.

16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

16. But if this first method of thy charity succeed not, another essay must be made: take with thee one or two other men, either that the crime which thou layest to his charge be so confirmed to him by sufficient testimony, John viii. 17, that he be no longer able to deny it, (as that which cannot be contradicted or denied is said to be established, Heb. vi. 16,) or that the authority of these, added to that of thy private admonition, may be of more force with him, induce him to condemn himself, at least be more likely to do so, be more weighty in the presence of two or three.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

17. But if he be still refractory, either through non-conviction of the fact or non-contrition for it, if this second admonition work not on him, then make it a matter of public cognizance, tell it to the rulers of the assemblies, (saith S. Chrysostom, see Power of Keys, ch. ii. §. 12,) or tell it in the presence of all the people, that before them the governor may rebuke him, (as Timothy is appointed to do, 1 Tim. v. 20.) But if this last method succeed not neither, if he be still refractory, thou art then to look on him as a desperate deplored sinner, (see Power of Keys, ch. ii. §. 9,) fit for the censures of the church to overtake him.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

18. Which ye therefore to whom now I speak, the designed rulers of the church, and your successors the bishops, are in this case to proceed to, to use the keys given to you, as stewards of the house, (ch. xvi. 19,) for the ejecting of such. And I assure you, whomsoever (see note [k] on ch. xi.) ye shall thus cast out of the church on earth, shall, without repentance, and submission to your censures and reformation upon them, and sincere desire to reconcile and approve themselves to you, be by me excluded from heaven. These censures of yours, inflicted by this

commission from me, shall be backed by me. And so whomsoever ye shall upon sincere repentance receive into the peace of the church again, he shall by me be pardoned also.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they [b] shall ask, it shall be done for them of my Father which is in heaven.

19. As for the second of the three admonitions, spoken of, ver. 16, (see note [b] on ch. vii.,) this I assure you, that as the assize of three men among the Jews had some power, so shall any two or three Christians, joining in such a reprehension, be considerable in this matter, having the privilege of God's presence (as in their prayers thus united, so in their united admonitions) to give them authority, assistance, and blessing.

20 For where two or three are gathered together in my name, there am I in the midst of them.

20. For where two or three are met or assembled for this piece of discipline, (as for any holy action besides,) there am I present with them in a special manner, and will not suffer the actions, which thus they undertake by my appointment, to be set at naught by any.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

21. When Christ had gone thus far by way of return from the last to the second, and before he proceeded from that to the first, Peter interposed this question (the answer to which comes home to the first of the three also): Sir, seeing I am bound to forbear my brother, or fellow-Christian, that injureth me, and not to act any revenge upon him, as we were taught by thee, Matt. v. 39, and seeing now, upon admonishing him that hath injured me, in case he repent, either on the first or second or third admonition, I am to proceed no farther against him, but forgive him, and rejoice that I have done so much good upon him, ver. 15; yet because he that hath thus trespassed, and repented once, may possibly trespass again, and repent again, (see Luke xvii. 3, 4.) I desire to be taught by thee, how oft I am to do this, to forgive him, that though he repent of his injury, ask forgiveness, and promise to do so no more, (see ver. 26, 29,) yet oftentimes relapses again, how oft must I be thus indulgent to him and forgive him upon his request? must I do it often, or seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

° This rule is to hold eternally, not only for a great, but an unlimited number of trespasses, supposing that the trespasser repent and promise amendment for the future, Luke xvii. 4, (otherwise thou art not so bound to pass by his trespass, but that thou mayest by the means prescribed, ver. 15, &c., endeavour his reformation, for in that case that is the greatest charity he is capable of.)



23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his [c] servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and <sup>7</sup>[d] took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw

23. To which purpose (to shew you how necessary it is for every of you to remit most freely the injuries that are done to you by your brethren, be they never so great, if you expect any remission from God for your sins committed against him) I shall give you this parable: God's dealing with men under the gospel is very fitly resembled to a king calling his servants to account.

24. And when he did so, one of his servants upon account was found to owe him a great sum, cast up by ordinary valuation to be a thousand eight hundred seventy-five thousand pounds.

25. But he being not able to pay that sum, his master appointed him to be used as debtors which are not able to pay are wont to be used among the Jews, sold, they and their wives and their children, to be servants and bondmen, 2 Kings iv. 1, and by that sale the debt to be paid.

26. Hereupon the indebted servant fell down on his face, and besought him that he would stay a while, till he might be able to pay him, and not use this extremity towards him, promising, if he would do so, that he should lose nothing by him.

27. And his master was merciful, and quitted him of the former sentence, ver. 25, and frankly forgave him that vast sum upon his bare request.

28. But when this was done, this servant that had been thus mercifully and magnificently dealt with by his master, having had ten thousand talents forgiven him, met with one of his fellow-servants, which ought him somewhat, one hundred denarii, valued to three pounds two shillings sixpence of our money, a contemptible sum in comparison with what had just now been forgiven him, and he presently apprehended him in a most rigid manner, requiring him to make present payment.

29. And this fellow-servant of his besought him with as much humility to forbear him, as he had, ver. 26, besought his master's forbearance for six hundred thousand times as much.

30. And that servant that had had so much forgiven him would not forgive so little, but dealt with him in the extremest rigour, cast him into prison never to be released, but upon paying the whole debt.

31. For this all the fellow-servants that saw it were much troubled, both for the unhappy lot of him that suffered, and the unreasonable behaviour of him

<sup>7</sup> shook him.

what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, <sup>d</sup> O thou wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>d</sup> O thou unconscionable man, thou canst not but remember how I lately forgave thee all that vast sum owing to me by thee, (with which this of thy fellowservant to thee beareth no proportion,) and that upon thy bare request, having no motive, beside my own compassion to an helpless creature, to invite me to so great a mercy.

33 Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? 33. Was it not then reasonable for thee that hadst received pardon of so vast a debt from thy master, or superior, to have (in like manner as I gave thee example) shewed pity to thy fellowservant, to whom thou wert so much more obliged than I to thee, and to have remitted him so small a sum, when I forgave thee six hundred thousand times as much!

34 And his lord was wroth, and delivered him to the <sup>a</sup> [e] tormentors, till he should pay all that was due unto him. 34. Upon this the master was most justly enraged against him, and used him as he had done his fellow, ver. 30, and though he had before remitted him, yet upon this unworthy impious behaviour he revoked his designed mercy and cast him into prison, till—

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. 35. By this resemblance ye see what measure ye must expect from God in this matter, for just so shall God deal with you, remit nothing of that rigour against you which you use against others, deal most severely with you, if ye do not clearly, plenarily, and sincerely (without any reservation, or design to have God execute any vengeance for you, or the like) forgive all injuries, how great soever, (being certainly far below the proportion of yours against God,) that are done to you by any man living.

## CHAP. XIX.

AND it came to pass, that <sup>a</sup> when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them <sup>b</sup> there.

3 ¶ The Pharisees also came unto him, tempting him, and

<sup>a</sup> when all those occasions were over on which he spake those things, he departed—

<sup>b</sup> no less in Judæa now than before in Galilee.

<sup>a</sup> jailors.



saying unto him, Is <sup>c</sup> Ye cannot but remember the strict union and conjunction betwixt man and wife which was appointed to put away his wife by God in the creation, Gen. i. 27, where as soon as for every cause? the man and woman were created we find this conclusion made by Adam, (or rather the historian,) Gen.

4 And he answered and said unto them, <sup>c</sup> Have ye not read, that he which made *them* at the beginning made *them* male and female, another part of the same flesh: (see note [b] on Luke xvi.)

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What

7 Therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, <sup>d</sup> Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

9 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

10 Hereupon his own disciples began to object, that if marriage brought such an inseparable conjunction with it, then sure the inconveniences and hazards of

6. And therefore thus are they to be thought of, as two by God united into one; and then sure that which hath been thus instituted by God must not by man be altered; it ought still to continue among you, as it was first instituted; it is utterly unlawful (unless in case of falseness to the husband's bed, Matt. v. 32.) to put the wife away.

7. To this the Pharisees objected, saying, What account then is to be given of that precept in the law wherein Moses appointed the husband (in some cases mentioned by him, Deut. xxiv. 1.) to give a bill of divorce unto the wife, in this manner permitting him to put her away?

<sup>d</sup> God in the Mosaical economy knowing you Jews to be so impersuasible and obstinately bent to your own lusts and rages, that in case you were obliged to live with hated wives, and not permitted divorces, it would probably cause in you some greater sin, for the preventing hereof allowed a dispensation in this point, tolerated divorces, and took so much pity and care of the oppressed hated wife as to provide this kind of relief for her, commanding to give a bill of divorce, thereby, as by an act of manumission, to restore her liberty to her, withal decently to send her out of the family and in some sort endow her: but this you see (ver. 4, 5.) was very distant from the appointment of God in the first institution of marriage.

9. And accordingly I now define, that whosoever shall use that liberty so frequent among you, to put away his wife, for any lesser cause than that of fornication, and then think it free for him to marry again, that man by marrying another, whilst his wife is alive, (from the obligation to whom he is not nor can be freed,) is consequently guilty of adultery; and so likewise he that marrieth her that is divorced taketh another man's wife, which is adultery also.

10. Hereupon his own disciples began to object, that if marriage brought such an inseparable conjunction with it, then sure the inconveniences and hazards of



11 But he said unto them, All men cannot receive this saying, save they to whom it is given. marriage above the advantages and conveniences of it would be so great, that it were more prudent not to marry at all, than to be subject to such possible inconveniences.

12 For there are some [a] eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 11. To this objection he gave this answer, that all men are not capable of that prudential aphorism—that a single life is more profitable and fit for their turn than marriage—but those only whom God hath some way more than ordinarily fitted for it by some special gift.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 12. For some live unmarried, as being naturally enabled to do so chastely, and without great difficulty; some, as being by men disabled, (of which sort there were very many among the heathens, ordinarily called eunuchs;) some out of firmness of resolution have gotten that mastery over themselves that they can live chastely in a single life, and do so on purpose that they may have fuller vacancy to set themselves apart for the duties of Christianity. Now he that finds this agreeable to his condition, and can thus conquer and subdue himself, he may do accordingly, if he please, and shall do well and wisely in so doing.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 13. ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 'that by imposition of hands he would bestow his benediction upon them. And his disciples would have chid them away.

15 And using that ceremony of imposition of hands, frequent among the Jews in all kind of benedictions, he bestowed his blessing upon them, and departed—

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 'their meekness, humility, and docility, are the temper, which of all others is most like that which is required of disciples of Christ.

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 15. And using that ceremony of imposition of hands, frequent among the Jews in all kind of benedictions, he bestowed his blessing upon them, and departed—

18 He saith unto him, Which? 1 Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt 'what is the condition required of me to make me capable of eternal bliss?

19 ¶ Jesus said, Those great precepts given by God to Moses, containing the heads of all duties both toward God and man, particularly those six of the second sort, containing the duty toward man. 'Thy calling me good without conceiving me to be God is not right. But for thy question of the way to eternal bliss this is soon answered: it is by obedience to God's commandments.

20 ¶ Jesus said, Those great precepts given by God to Moses, containing the heads of all duties both toward God and man, particularly those six of the second sort, containing the duty toward man.

not bear false witness,

19 Honour thy father and *thy* mother: and, <sup>m</sup>Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, <sup>n</sup>All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, <sup>o</sup>If thou wilt be [6], perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That <sup>p</sup>a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, <sup>q</sup>It is easier for a [c] camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, <sup>r</sup>Who then can be saved?

26 But Jesus <sup>s</sup>beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee;

<sup>m</sup>Thou shalt not design advantage to thyself by another man's loss, or desire any thing that is his, but consider his good as well as thine own; which is the sum of the last commandment.

<sup>n</sup>All these parts of duty I have sincerely observed all my life; what more is required of me?

<sup>o</sup>If thou wilt ascend to that higher pitch to which I come to raise men, if thou wilt be a Christian, then must thou, upon contemplation of the reward that is laid up in heaven for all that sincerely obey me, be contented to part with all the wealth of the world whensoever that is required of thee, either directly (as now I command thee to sell and give to the poor all that thou hast, and so to follow me as all my disciples have done, though they had not so much to part with as thou hast) or by consequence, when thou canst not obey any particular precept without danger of being undone by it.

22. When the young man heard Christ say this he was much grieved, because he had a very great estate, and therefore seeing he could not be a Christian at any cheaper rate, he forsook or departed from Christ, would not pay so dear for that perfection.

<sup>p</sup>It is very difficult for a wealthy man to undertake that condition required of all by me that will be Christians, and come to bliss now under the gospel.

<sup>q</sup>The rich man setteth his heart upon his riches, and trusting in them, Mark x. 24, must part with as much of his humour before he can be capable of being a Christian, of performing the condition by me required to attain bliss, as that beast, camel or elephant, &c., which is of the greatest bulk, must part with, to be qualified to pass through the straitest place.

<sup>r</sup>If the way prescribed by thee to bliss be as strait as a needle's eye, who then can undertake it? who can come to bliss upon such terms as these? who is there that according to this rule is qualified for salvation?

<sup>s</sup>looked upon them, (as examples of the practicalness of this doctrine, of forsaking, parting with all to follow him,) and tells them, to encourage them, that it seems those things which are in themselves so hard and so unreasonable for mere men to do, are yet very possible for God; and so this of contemning the world, working such a change on a worldly man's heart that he shall liberally bestow his wealth, and not place any confidence in it, is a work that God



what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the [d] regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an [e] hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

doth ordinarily work in men's hearts, and enables them to do with ease.

<sup>1</sup> Ye that are now my disciples, and have by receiving the faith and baptism left all to follow me, shall, as soon as I come to my kingdom, be highly honoured and rewarded by me: or, You that have received me and followed me, and persevered constant to me, continued with me in my temptation, Luke xxii. 28, shall in the new age or state (taking its beginning from the resurrection and ascension of Christ) have a power in the church instated on you, as my successors, somewhat proportionable to that of the several rulers of the tribes among the Jews, (a token of which are the keys, after given to them, and promised, as here, ch. xvi. 19.) The power which my Father hath given me on earth shall, at my departure, be instated upon you, Luke xxii. 29.

29. And whosoever shall for my sake part with any of the advantages and possessions of this life, whatsoever it is, he shall be so far from being a loser by it, that he shall in this very life be by that means abundantly more richly provided for; in the same proportion that he which in the harvest hath the most plentiful returns to his seed and painstaking, (ch. xiii. 8.)

30. But though you have advantage of other men in being thus early in discipleship, yet it is very possible that some that come after you in time (as Paul) may labour as fervently, deserve as much, and consequently be as richly rewarded as you. (Upon which follows the parable of ch. xx. 1.)

## CHAP. XX.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

1. If you do not perfectly understand what was last said, (of the last shall be first, &c.,) then a resemblance of it (and in that of all God's dealing with men in the church) you may have in a man of an estate, managing it himself, by the manner of his dealing with his hired labourers; first, he went out as soon as it was light (answerable to Christ's calling and sending the twelve at the beginning of men's receiving the faith, ch. ix. 38, and ch. x. 1,) into the marketplace, where day-labourers were wont to stand, expecting employment, to hire labourers for his vineyard.

2. And having agreed with a certain number for a set determinate wages of seven-pence halfpenny a day—

<sup>1</sup> at daybreak, *ἀπὸ πρωῒ*.



3 And he went out <sup>a</sup> about the third hour, and <sup>2</sup> saw others standing idle in the marketplace.

4 And said unto them; Go ye also into the vineyard, and <sup>b</sup> whatsoever is right I will give you. And they went their way.

5 Again he went out <sup>c</sup> about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and <sup>d</sup> whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his <sup>3</sup> steward, Call the labourers, and give them *their* hire, <sup>e</sup> beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the <sup>4</sup> goodman of the house,

<sup>a</sup> about nine of the clock in the morning, and saw—

<sup>b</sup> I will not bind myself to give you the wages of a whole day for this part of it, but according as you shall, for the time you are in, behave yourselves in the vineyard, you shall be rewarded.

<sup>c</sup> about twelve at noon, and about three in the afternoon, and did—

6. And about five in the evening he went out again, and found others looking for work; willing to be employed, but not entertained by any, and saith—

<sup>d</sup> See ver. 4.

<sup>e</sup> beginning first with those that came in latest, and so ascending to them that came in first.

9. And when they came to be paid that had entered last upon their work, he gave them a whole day's hire, upon their good discharge of that one hour in the vineyard.

10. But when they came which were hired first, and wrought from the morning all day, they thought that they should have more than they which had been less time in the vineyard, but they were mistaken in their expectation, and had no more than the sum for which they were hired.

<sup>2</sup> Or *found*, for the Gr. and Lat. MS. reads *εὑρεν*.  
sight, *ἐπιτρόπη*.

<sup>4</sup> master of the house, *οικοδεσπότης*.

<sup>3</sup> bailiff, or him that had the over-

12 Saying. These last have [a] wrought but one hour, and thou 'hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am [b] good?

16 So the last shall be first, and the first last: for <sup>s</sup> many be [c] called, but few chosen.

'hast given them as much wages as we, which have laboured all day long.

14. Be thou content with that which comes to thy share, according to agreement; this man that came last to work (it being not his fault that he came not sooner, but his not being sooner called, ver. 7, and he having laboured honestly and cheerfully ever since he came,) shall by me, who accept the will for the deed, be rewarded with the same reward that thou hast.

15. And sure thou hast no reason to complain. What reason is there that my bounty to others should be matter of envy and discontent to thee? or that thou shouldst be the judge, how I am to deal with thy brother? Many reasons there may be, which thou knowest not, why they that came in last to the vineyard, if they were not sooner called, or not so powerfully as others, should be rewarded as liberally as they that have longer laboured; for a few acts of the will, if they be more intense and heroical, may in equitable estimation countervalue the work of a far longer time; as the thief's confessing Christ when he was on the cross, when his apostles had forsaken him; and so Paul, called last, was in labour more abundant, and so ranked with the first; and so many that came in to Christ in the cool of the day, when persecution was over, might yet be as cordially intense and affectionate in his service as they that suffered for him; and so some that come to repentance more aged than others; and those that at Christ's preaching came in to Christianity, compared with those that had lived in the Jewish church all their time, see note [b].

16. And thus that which was said before, ch. xix. 30, is evident, that some that come after you in time may prove as richly rewardable as you; for the known saying is very true, that they that have favours done them by God beyond others (as, to be first called, was a special favour to the disciples, of which no reason can be given but God's will) do not always exceed all others in labour and Christian diligence, (as the apostle St. Paul, called long after, and therefore by himself styled less than the least, and born out of due time, as called after Christ's being gone to heaven, yet did labour more abundantly than all the twelve,) nay some of them apostatize, and fall off from

<sup>s</sup> the called are many, but the choice or elect few.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be <sup>6</sup>betrayed <sup>5</sup>unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, <sup>1</sup>Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, <sup>1</sup>Ye shall drink indeed of my cup, and be baptized with the baptism that

Christ, as Judas did; and so of the whole nation of the Jews, it is clear that they were the men to whom God was first made known, and to whom Christ and the gospel were first sent; they were first called to the faith, and first believed on him; and yet few of them in comparison continued faithful to him; but the Gentiles that are after called, do especially believe and stick close to him, and consequently are accepted of him.

<sup>3</sup> to the sanhedrim there, who though they have not power to put any man to death, yet shall pass that sentence against him, that he is guilty of death.

19. And shall press the Roman judge to put him to death after their manner of punishing the basest malefactors: and the third—

20. Upon this mention of his resurrection, which they presumed to be the time of his taking all greatness upon him, the mother of James and John, being put upon it by them, came with them to Jesus, and falling down to him, made a petition (see Power of Keys, ch. v. §. 13,) to him.

<sup>1</sup> Of that dignity which thou hast promised thy disciples, ch. xix. 28, proportionable to that of being heads among the tribes of the Jews, grant that my two sons, James and John, may have the first places, as Joseph and Judah had among them.

22. Then Jesus told the two disciples they begged they knew not what. All the dignity, saith he, that is to be had by being nearer to me than others, is that of suffering inwardly and outwardly; can you prepare yourselves for that?

<sup>1</sup> It is true indeed, the sufferings that befall me shall befall you also, afflictions and persecutions, wherein you may rejoice that you are made partakers with me; but for any privilege of honour or dignity above others, they to whom my Father hath designed shall have it; and I shall not go about to change his designation, or assign it to any others, upon any absolute unconditionate will or favour of mine, to gratify you or satisfy your importunity, but dispose of it according to those rules and conditions and qualifications, which my Father hath set down, and I from him have revealed to you.

<sup>6</sup> delivered up, παραδοθήσεται.



I am baptized with :  
but to sit on my  
right hand, and on  
my left, is not mine  
to give, <sup>7</sup> but *it shall*  
*be given to them* for  
whom it is prepared  
of my Father.

24 And when the  
ten heard *it*, they  
were moved with in-  
dignation against the  
two brethren.

25 But Jesus called <sup>k</sup> them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. <sup>k</sup> those that were displeased with the ambition of the other two, and said to them, It is true that the rulers or kings of the nations are served and benefited by their subjects, receive secular advantages by their preeminences, (see note [a] on 1 Pet. v.) and the emperors in like manner are over those kings.

26 But it shall not be so among you : but whosoever will be great among you, let him be your minister ;

26. But prelacy and preeminence among you must bring along with it offices of burden and humility, and not be after the manner of Gentile princes.

27 And whosoever will be chief among you, <sup>1</sup> let him be your servant : <sup>1</sup> must be the servant of all the rest, (for so the governors of the church are to be.)

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

28. Even as Christ's kingdom here is not administered in that way, which might bring in splendour or profit to him, but in a way of charity, serving, relieving, providing, and dying for his people, instead of requiring such offices from them.

29 [d] And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

<sup>7</sup> save to those for whom, ἀλλ' οἷς ἠτολμα.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

## CHAP. XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,  
2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they <sup>b</sup> set *him* thereon.

<sup>a</sup> the foal of the ass, Mark xi. 2, and Luke xix. 30, 31: see ch. xxvi. 8, and ch. xxvii. 44.

4, 5. Thus Christ rode, not for any weariness, (having gone formerly through all Palestine on foot, and this being now a small journey from mount Olivet to Jerusalem,) but thereby (by using this that belonged to judges, *Speak, you that ride on white asses*) to signify his approbation of those due acclamations which he knew would that day be given him, ver. 8, as to the Messiah, that so the prophecy Isaiah lxii. 11, and Zach. ix. 9, might be accomplished, wherein we read, that the King of the Jews, the Messiah, should come riding upon an ass's foal, which though it were a meek, was yet also a royal gesture or ceremony.

<sup>b</sup> set him upon the foal: see ver. 2.

8 And a very great multitude <sup>\* spread</sup> their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, [a] Hosanna to the son of David: 'Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, 'This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the [b] tables of <sup>2</sup> <sup>4</sup> the money-changers, and the <sup>3</sup> seats of them that sold doves,

13 And said unto them, It is written, <sup>c</sup> My house shall be called the house of prayer; but ye have made it a den of [c] thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying,

<sup>e</sup> while they fitted the beast for him used this ceremony of laying garments spread in his way, a rite usual among them at the creation of a king (2 Kings ix. 13); others used the ceremonies used at the feast of tabernacles, cutting and carrying of boughs, and crying in Hebrew, Save now; which being here done to Christ under the title of the son of David, was their proclaiming or acknowledging him to be the Messias which was to come (see note [a] on Matt. xi.); and this they did in more words, saying, Blessed in the name of the Lord be he that is thus peculiarly sent by God to bring reconciliation or peace (Luke xix. 38.) to us sinful men; Glory be to thee in the highest heaven, for thou art the eternal God that dwellest there.

<sup>d</sup> those which returned money by exchange, and the—

<sup>e</sup> The temple shall be set apart peculiarly to God's service, or employed only as a place of prayer; but your practice hath made it far otherwise; you have made it a kind of marketplace, a receptacle of cunning merchants, that make gain and advantage of their brethren by attending the festivals of the temple, and selling to them that bring not sacrifices with them.

15. And when they of the Jewish sanhedrim saw his miraculous cures, ver. 14, and the children's acclamations as to a king, or Messias, they were much troubled at it.

<sup>1</sup> Blessed in the name of the Lord be he that cometh, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. <sup>2</sup> money merchants. <sup>3</sup> stalls, καθέδρας.



Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; <sup>1</sup> have ye never read, Out of the mouth of babes and sucklings thou hast [d] perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree <sup>4</sup> in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, <sup>5</sup> How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer believing, ye shall receive. Xi. 24.

<sup>1</sup> do you not remember that prediction, Psalm viii. 2, that out of the mouth of babes, &c., that is, from the testimony of such weak and feeble creatures Christ's divinity and power should be proclaimed, and great matters should come from such weak and mean beginnings?

19. See Mark xi. 13.

20. And the next morning, Mark xi. 20, passing by, the disciples saw it and wondered, saying, How wonderful is it that the fig tree upon those words of Christ should be withered and dead all of it thus instantly!

21. See Matt. xvii. 20.

22. But this you must set upon not in any confidence of yourselves, but in all humility of prayer to God; and whatsoever ye shall thus pray for, believing that I, according to my promise, will grant it to you, ye shall certainly receive from me: see Mark

<sup>4</sup> at some distance from the way, ἐπὶ τῆς ὁδοῦ: see note on Mark ii. 6.

<sup>5</sup> How is the fig

tree withered presently! Πῶς παραχρῆμα ἐξηράνθη.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, "By what authority doest thou these things? and who gave thee this authority?"

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from [e] heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; <sup>a</sup> we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, "Neither tell I you by what authority I do these things."

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the <sup>e</sup> second, and said likewise. And -

"Thou hast no authority from the sanhedrim to do what thou doest; from whence then hast thou it? or why dost thou teach and do what thou doest without it?"

24. To this question Jesus thought fit to give answer by making this other question, which would retort and stop their mouths; as it appears it did, ver. 27.

25. Had John the Baptist commission from God to do what he did, or came he only of himself?

<sup>a</sup> we shall be in danger to be stoned by the multitude, Luke xx. 6.

<sup>i</sup> Then sure it is not needful for me to give you account of my commission or authority, when it is granted by you that a man may lawfully preach and baptize, and entertain disciples, as John did, without the approbation of the sanhedrim.

28. But is not this a strange thing, that you that undertake and pretend so much to be God's knowing and obedient servants should yet stand out the most obstinately of all others against his commands and messengers sent from him, when the worst and meanest of men, the publicans and the multitude, forsake their former ways, repent and believe the gospel? I will tell you a story, or parable: There was a man that had two sons—

<sup>e</sup> Or, other: for the Gr. and Lat. and most of the MSS. read *ἑτέροις*, not *δευτέρω*.

he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots <sup>k</sup> go into the kingdom of God before you.

<sup>k</sup> receive the gospel while ye reject it.

32 For John came unto you <sup>l</sup> in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain household-er, which planted a vineyard, and <sup>7</sup> hedged it round about, and digged <sup>m</sup> a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and <sup>n</sup> stoned another.

36 Again, he sent <sup>o</sup> other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them

<sup>l</sup> shewing you a way (preaching repentance as the only way) to rescue you and your whole nation from destruction, and ye despised his menaces; nay, when even the publicans and vicious people were wrought on by him, yet did not this work upon you neither.

<sup>m</sup> a hollow trough wherein they tread grapes, and built a fair lodge for the vine-dresser to dwell in; and having furnished it so completely that no man could require any more to be done to make it tenantable, he let it out to those that deal in that commodity, who for the fruit of it were to pay him a set price, upon agreement, Cant. viii. 11; and having so done, himself took a journey a great way off:

34. And when the harvest time came, when they were to receive the fruit and pay the rent, he sent—

<sup>n</sup> at another they threw stones, though they killed him not.

<sup>o</sup> a greater number of servants than those which he had sent at the first: and they—

<sup>7</sup> set a mound about it, and hewed a wine-press, φραγμὸν αὐτῷ περιέθηκε καὶ ὥρυξε ληνόν.



his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, <sup>p</sup> and let us seize on his inheritance.

<sup>p</sup> and then we may take possession of his inheritance as our own.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, <sup>a</sup> Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: [<sup>f</sup>] this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 <sup>a</sup> And whosoever shall fall on this stone shall be <sup>b</sup> broken: but on whomsoever it shall fall, it will <sup>10</sup> [<sup>g</sup>] grind him to powder.

45 And when the chief priests and

41. And the Pharisees expressed a great indignation against these false and bloody servants, affirming them worthy of utter destruction, that the lord might provide him better officers, which should pay him his rent duly; though when Jesus, upon this answer of theirs, approved the reasonableness of it, and affirmed it should thus befall them indeed, Luke xx. 16, (by which they began to discern that he spake the parable against them,) they with indignation deprecate the sentence, Luke xx. 19.

<sup>a</sup> Did you never observe a notable passage in the Psalmist, Psalm cxviii. 22, referring proverbially to some famous building, the temple or the like, (wherein one stone which the builders had laid aside as good for nothing proved at length to be very fit for the prime place in the building, the utmost corner stone) and by that psalmist applied to David, (whom the princes with Saul and the chief of Israel refused and persecuted, but after he became king,) and which yet farther prophetically belongs to Christ, (who being refused and rejected a long time by the chief priests and elders, and the sanhedrim of the Jews, and by them put to death, was to rise again, and become a glorious head of his church)?

<sup>r</sup> The gospel, and the privilege of being the only church and people of God, shall be taken from you, and given to such as shall practise those things which the gospel requires.

44. He that on occasion of Christ shall by any thing that befalls him be discouraged, or fall into unbelief, this shall be a great wounding of his soul, a great sin thus to fall off in time of tribulation; but he that not out of weakness, but of contumacy, shall resist and provoke his wrath and judgments, and so bring this stone, this vengeance of Christ down upon him, it shall come down most heavily, and dash him into a thousand pieces.

<sup>a</sup> This whole verse is left out in the Gr. and Lat. MS. συνασθησεται.

<sup>10</sup> dash him to pieces.

<sup>b</sup> bruised, or shrewdly shaken,

Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, <sup>a</sup>they feared the multitude, because they took him for a prophet.

<sup>a</sup> they durst not, knowing that the people generally took him for a prophet, that is, one that had liberty of speech, and was not to be restrained, or apprehended, nor disparaged by them, ver. 26.

### CHAP. XXII.

AND Jesus <sup>a</sup>answered and spake unto them again by parables, and said,

<sup>a</sup> continued his discourse, ch. xxi. 44, and went on in parables, saying,

2 The kingdom of heaven is like unto a certain king, which made a <sup>1</sup>[*a*] marriage for his son,

2. It hath and shall be the fate of the gospel now preached to men, and first to the Jews, to meet with such reception as a king is by parable supposed to meet with, who at the marriage of his son made an entertainment.

3 And sent forth his servants <sup>b</sup>to call them that were bidden to the <sup>2</sup>wedding: and they would not come.

<sup>b</sup> to call upon the appointed guests for whom the feast was provided, and to bring them in.

4 Again, he sent forth other servants, <sup>a</sup>saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the <sup>3</sup>marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

5. But of the whole number of those that were invited, none came; some preferring their other affairs in the world before coming to a feast, took no great heed to the invitation, but sent back their desires to be excused, Luke xiv. 18.

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

6. Others, most barbarously treating the servants that were sent on no other message to them but this of inviting them to a feast, killed them reproachfully which came thus to oblige them.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

<sup>c</sup> The feast is prepared, and in it your duty is performed, but those which were the prime guests first invited to it have behaved themselves most unthankfully and unworthily, there is no reason they should

8 Then saith he to his servants, <sup>c</sup>The <sup>4</sup>wedding is ready,

<sup>1</sup> marriage feast.

<sup>2</sup> feast, γάμος.

<sup>3</sup> feast.

<sup>4</sup> marriage feast.

but they which were bidden were not worthy. <sup>iii. 26).</sup>

9 Go ye therefore into the <sup>d</sup>highways, <sup>d</sup>places where divers ways meet, where in all and as many as ye reason the greatest company was to be met with, shall find, bid to the (that is, unto the Gentile heathen people of the marriage.

10 So those servants went out into the highways, and never so vile in your eyes, invite and bring them to the feast (preach the gospel to them).

10. And this was accordingly done, (the gospel preached unto the Gentiles without any distinction,) and they received it universally.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding <sup>g</sup>garment: <sup>11—13.</sup> When this was done, the feast furnished with guests, the gospel received by the Gentiles, then shall Christ come to visit, and discern whether all come in to this feast in such manner as is required; if any man that continues in his sins, his heathen

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? practices, crowd in under that profession, Christ will expostulate with him, and shew him the great unreasonableness of this, and he shall never be able to plead any excuse in this matter, but fall under the terrible sentence of Christ as a judge, and be delivered up to the officers or sergeants for a sad and direful execution.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For <sup>e</sup>many are called, but few are chosen. <sup>14.</sup> See note [c] on ch. xx. 16, and note [b] on 1 Pet. ii.

15 ¶ Then went the Pharisees, and took counsel how they might <sup>7</sup>entangle him in his talk. <sup>15, 16.</sup> This parable did so gall and incense the Pharisees, which were visibly concerned in it, that seeing they had nothing to lay to his charge, they now consult how to get some advantage against him;

16 And they sent out unto him their disciples with the <sup>[b]</sup>Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou and to that purpose, knowing him to be a free speaker, that would not disguise his thoughts for fear of any man, they send some of two contrary parties, some Pharisees, others that adhered to Herod the Roman governor, that whatsoever answer he should make to their question, one party might be offended with him; and they came and asked him flatteringly, but insidiously, saying, We know that without all fear

<sup>6</sup> festival garment, ἑορδῶμα γάμου: see note [a]. <sup>6</sup> the called are many, but the elect few.  
<sup>7</sup> ensnare, παγιδεύσασιν.



regardest not the person of men. of men, or partiality, thou wilt tell us truly what is our duty toward God. Tell us—

17 Tell us therefore, <sup>e</sup> What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? <sup>e</sup> What is lawful by God's law in thy opinion? Is it by that lawful to give—

13 But Jesus perceived <sup>f</sup> their wickedness, and said, Why tempt ye me, ye hypocrites? <sup>f</sup> their treacherous design, and said, Why endeavour ye to ensnare me under pretence of reverencing me? ver. 16.

19 Shew me <sup>g</sup> the tribute money. And they brought unto him a penny. <sup>g</sup> the money or coin in which ye are wont to pay the tax; and they brought him a coin that was half the Alexandrian but a whole Attic drachm, and so the fourth part of the shekel of the sanctuary, or half the ordinary shekel. See note [e] on ch. xvii.

20 And he saith unto them, <sup>h</sup> Whose is this image and [c] superscription? <sup>h</sup> The inscription of this coin is Cæsar Augustus, such a year after the taking of Judæa; this being a record of the conquest of the Romans over this nation, and the right by them acquired by the dedition of Hyrcanus, (see note [b]) and an expression of the years since that taking, about ninety years (for so long ago did Pompey subdue and take Jerusalem); shew that now it is unlawful to seek change, after so long continuance of that power so fairly and legally acquired. Besides, the coining of money is part of the supreme power, or regal prerogative, incommunicable to any other and your acknowledging this to be the current coin, supposes Cæsar, whose signature it hath, to be your lawful prince, to whom therefore the tribute is due, as the legal protector of your civil commerce: look therefore upon the coin for the stating of your question, whose image and signature it hath on it.

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they <sup>i</sup> marvelled, and left him, and went their way. <sup>i</sup> They confessed it to be the image or signature of the Roman emperor; and Christ thence concluded, that they that acknowledge Cæsar's supremacy over the Jews ought not to dispute, but pay him that tribute that is due to him as supreme, there being nothing derogatory to God in so doing. But the law of God requiring that every one should have that which belongs to him, and particularly kings their due acknowledgments and tributes, which are due to them as acts of piety are due to God.

23 ¶ The same day came to him the Sadducees, which say that there is no <sup>k</sup> resurrection, and asked him, <sup>k</sup> admired the prudence of his answer, and so departed without hopes of gaining any advantage against him. .

24 Saying, Master, Moses said, If a man die, having no children, his brother shall <sup>l</sup> marry his wife, and raise up seed unto his brother. <sup>l</sup> future estate after this life, and asked—

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: <sup>l</sup> do the part of the next of kin to his wife, and the children which he begetteth of her shall be accounted his dead brother's children or seed.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, "Yedoerr, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the [d] resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?

God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, °tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart,

26. Until all the seven were married, and dead without children.

" This error of yours, in believing no resurrection, proceeds from your not considering the several places of scripture, nor the power of God in ordering the life to come in another manner than is used in this.

30. As for your argument against it, it is soon answered, by telling you, that in that other world those that are there live not like husbands and wives, but are in that respect no otherwise than the pure, spiritual angels of God, which have no bodies about them; all such relations which are here among men are swallowed up in that other world.

31. But to make it evident to you by that part of scripture which hath authority among you Sadducees, that is, by the law, by you acknowledged for the word of God, that there is another life, it is there, you know, thus written: I am—

" which being spoken after their decease, was an evidence that there is another life after this, which they that are dead to this have their parts in, or otherwise how could God be said not only to have been, but still to be their God after their death?

° on design to ensnare him in his answer, or to hear what he would say, and saying—

° with all thy will and affections and understanding, Mark xii. 32.

and with all thy soul,  
and with all thy  
mind.

38 This is the first  
and [e] great com-  
mandment.

39 And the second  
is like unto it, <sup>a</sup>Thou  
shalt love thy neigh-  
bour as thyself.

40 <sup>a</sup> On these  
two commandments  
<sup>9</sup> [f] hang all the law  
and <sup>r</sup> the prophets.

41 ¶ While the  
Pharisees were ga-  
thered together, Je-  
sus asked them,

42 Saying, 'What  
think ye of <sup>10</sup>Christ?  
whose son is he?  
They say unto him,  
*The son of David.*

43 He saith unto  
them, How then doth  
David <sup>a</sup> in spirit call  
him Lord, saying,

44 The Lord said  
unto my Lord, Sit  
thou <sup>a</sup> on my right  
hand, till I make  
thine enemies thy  
footstool?

45 If David then  
call him Lord, how  
is he his son?

46 And no man  
was able to answer  
him a word, neither  
durst any *man* from  
that day forth ask  
him any more ques-  
tions.

<sup>a</sup> Thou shalt think thy neighbour as worthy to  
enjoy what belongs to him as thou thinkest thyself,  
and allow thy neighbour whatsoever thou expectest  
from him either by way of justice or charity, nay,  
whatsoever thou desirest to receive from God himself.  
<sup>r</sup> the prophets, as interpreters of the law and its  
precepts.

41. The Pharisees being by this occasion drawn to-  
gether about him, ver. 34, before they went away  
again from him, Jesus asked—

<sup>t</sup> What is your opinion of the Messias? whose  
son, or of whose progeny do you find in the scrip-  
tures that he shall be? They say—

<sup>u</sup> writing by inspiration, prophetically,

<sup>x</sup> next unto me, till I subdue all thine enemies  
under thee.

46. This question posed them all, and quite put  
them out of their course (to which formerly they had  
received some discouragement, ver. 22, 33,) of asking  
him questions, to take advantage from him, ver. 15, 35.

## CHAP. XXIII.

THEN spake Je-  
sus to the multi-  
tude, and to his dis-  
ciples,

2 Saying, <sup>a</sup> The  
scribes and the Pha-  
risees sit in Moses'  
seat:

3 All therefore  
whatsoever they bid  
you observe, *that*  
observe and do; but  
do not ye after their

1. Then Jesus having quit himself from the Phari-  
sees and Sadducees, spake to the multitude—

<sup>a</sup> The scribes and Pharisees, &c., those that are of  
the sanhedrim, are by you to be looked on as your  
lawful rulers, that have authority over you, succeed-  
ing Moses and the seventy elders, Num. xi. 16.

3. And therefore do ye live in obedience to all  
their lawful commands, in all regular subjection and  
obedience. But let not their actions be your exam-

<sup>a</sup> In, ἐν.

<sup>9</sup> conspire.

<sup>10</sup> the Christ, τοῦ Χριστοῦ.



works : for they say, and do not.

4 For they bind [a] heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men : they make broad their [b] phylacteries, and enlarge the <sup>1</sup>[c] borders of their garments,

6 And love the uppermost rooms at <sup>2</sup>feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren.

9 And call no man your [d] father upon the earth : for one is your Father, which is in heaven.

ples, for they live not according to their own pre-scriptions.

4. For many severe ordinances they impose on others over and above what the law exacts, but will not themselves be persuaded to take the least pains to do those things which by the clear law of God are most necessary.

5. All that they exercise themselves in most industriously are the performances which will bring them in most of praise. The law, which they were commanded, Deut. vi. 8, to bind upon their hands, &c., that is, to lay it near their hearts, to practise it diligently, they write in rolls, and hang them in their foreheads, and bind them on their wrists, &c., count them as a kind of charms, and make them as large as they can, to be seen of men, and one to exceed the other. And for the fringes of their garments, which they were indeed commanded to wear, Num. xv. 38, Deut. xxii. 12, to remember them of the law, and as a peculiar fashion to discriminate them from other men, they either for an ostentation of piety which those were to remember them of, or to express the greater strictness in separating from all others, wear these fringes very large ; and so, whether for observances invented and prescribed by themselves only, or for those which the law prescribes, all their care is to be praised of men.

6. They love to have the first place, if it be but at an ordinary meal ; and in the consistories they are ambitious of the headships, and when they teach in the synagogues, or are there to hear others teach, and, as the manner was, sit in chairs while they do so, they are ambitious of getting the uppermost chairs,

7. And to receive the civilities and adorations and commendations of men above all others, as the greatest doctors and leaders of others ; which is an evidence of their temper, what it is that they principally design in all their religious performances.

8. But do not ye contend thus for superiorities, for precedence one above another, for you are all fellow-servants by being fellow-Christians.

9. And give not up your faith absolutely to be swayed and ruled by any man, as children are to be swayed wholly by their parents' bare will, and as these men, Pharisees, &c., have their admirers and followers in religion, whereas indeed God your Father

<sup>1</sup> fringes.

<sup>2</sup> meals, *δείπνοις*.

in heaven is only he to whose doctrine and precepts ye owe this absolute faith and obedience.

10 Neither be ye called masters: for one is your Master, even Christ. 10. And do not ye pretend to be leaders or teachers, but all fellow-disciples that receive the faith from me, and so communicate it to others.

11 But he that is greatest among you shall be your servant. 11. As for any precedency or superiority, which shall hereafter be instituted in the church, ye are not to look upon that but as an office of burden and duty, of watching and waiting on them over whom ye are placed.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 12. And indeed for this, this ought to be the rule, that whosoever is ambitious of dignity in Christ's church ought never to be admitted to it, but he that shall think himself unworthy of it is fittest to be advanced to it.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 13. ¶ ye keep the multitude from embracing the gospel or doctrine of Christ, to which they are generally inclined; ye suppress the meaning of the scriptures which belong to the Messias; and not only reject Christ yourselves, but prohibit others from believing on him, which, were it not for fear of you, would willingly embrace him.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 14. for instead of shewing mercy and charity to them that are left destitute, ye, on the other side, are greedy and rapacious, grind the face of the poor, and devour the remainder of their substance whom ye ought in reason to relieve; and that ye may do these acts of uncharitableness more securely, ye pretend to great piety, and for a colour or fair show, (that you may be the more trusted, and so have opportunities to do it the better,) use to make long prayers: but for this, for your making piety a colour and guise, under which to practise the greater sins, ye shall receive—

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one [e] proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 15. to get one Gentile to your religion, and when he is so, by teaching him the worser part of your doctrine, that which fortifies him against the receiving of Christ, and by pressing him to that legal strictness, (which is commanded you as Jews, but belongs not to him,) you put him into a far worse and more dangerous estate, and make him more vehemently to oppose the gospel than yourselves or your own children, natural Jews.

16 Woe unto you, ye blind guides, which say, Whosoever shall [f] swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 16. Woe unto you which take upon you to be the leaders of the blind, Rom. ii. 19, and are blind yourselves, saying, If a man swear by the temple he is not obliged by that oath, but he that swears by the gold

<sup>3</sup> obliged, ὀφείλει.



17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is <sup>4</sup>guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, [<sup>g</sup>] judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which <sup>h</sup>strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter,

of the temple, in any promissory oath, he renders himself a debtor; in any assertory, he is guilty of perjury, if it be not true.

17. What a sottish senseless folly is this, which your deep learning hath advanced you to! For sure the gold of the temple, which receives all the sacredness it hath above other gold merely from being the gold of the temple, cannot be more sacred than the temple itself, nor consequently the oath by the gold obliging, when an oath by the temple itself is not.

20. The swearing by the altar contains in it that other oath, which ye take to be so much more obliging, that by all the free-will offerings presented at or on the altar, and so cannot possibly be less obliging than that alone.

<sup>f</sup> by God, who although he have his throne in heaven, yet is pleased to own the temple as his place of residence or dwelling upon earth.

<sup>g</sup> in matter of paying tithes you are as exact as any the strictest lawyer would require of you, descending to the titthing of herbs, of which there was doubt and dispute whether they ought to be paid or no; but for the great moral duties, both of the second and even the first table, just dealing, and works of mercy towards men, and the great duty, (even of the law,) faith in God, you are far from the practice of these, which being the most considerable weighty duties, ought most precisely to be walked in, to be made your work and care; and the other, though not to be left undone, yet counted inferior to those.

<sup>h</sup> are very scrupulous in small, and very adventurous in the greatest matters.

<sup>i</sup> ye are all for washing of outsides, as of your vessels to eat and drink in, so also of your hands and whole bodies, and in the mean while leave your souls full of all abominable impurities, such as, Gen. vi. 11, are expressed by *corrupt and full of violence*; which is as if you should make clean only the outside of a cup or platter, and leave the inside, where the drink and meat is put, full of all kind of filth: see Luke xi. 39.

<sup>4</sup> obliged.



but within they are full of <sup>6</sup> extortion and excess.

<sup>26</sup> Thou blind Pharisee, cleanse first <sup>6</sup> that which is within the cup and platter, that the outside of them may be clean also.

<sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! for <sup>k</sup> ye are like unto <sup>[h]</sup> whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

<sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

<sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! <sup>7</sup> because <sup>1</sup> ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

<sup>30</sup> And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

<sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

<sup>32</sup> <sup>8</sup> Fill ye up then the measure of your fathers.

<sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

<sup>26</sup> Thou hypocrite, that art so like a blind man as to wash one part only, and then think all is clean, see to the cleansing thy heart, which is as it were the inside of the vessel, and that is the true way of cleansing the outside, the actions also; at least let the first care be taken for the inside, and the outward cleanness will have its place, and praise will be to some purpose.

<sup>k</sup> ye may fitly be resembled to sepulchres, which are fain to be whitened over that they may be discerned to be such, and so avoided, being otherwise grown over with grass, and not discernible from other ordinary ground by the outside, Luke xi. 44, whilst yet within, like real sepulchres, ye are full of all pollution.

<sup>28</sup> Even so are ye the fairest in outward guise and show, but in your hearts, designs, and actions that flow from thence, the most noisome and polluted that can be, nothing but contrariety to your professions, and instead of justice and charity, which ye pretend, the most greedy and ravenous oppressors, ver. 14.

<sup>1</sup> you do honour unto the prophets slain by your forefathers.

<sup>30</sup> And express your dislike of them that killed them, and say that, if you had then lived, you would sure never have used them as your fathers did. And this you do, that men, seeing this indignation of yours against your fathers' bloodiness, may believe all wicked whom you persecute.

<sup>31, 32</sup> Hereby you do avowedly confess that you are the children of those bloody men, and consequently that if you go on in their sins, it is most just that all the vengeance due to them should with advantage fall on you; and now are ye going on in their steps, (see note [f] on ch. x.) and all your declaiming against their bloodiness, all your condemning of them, is but a piece of hypocrisy, you being now as bloodily disposed as any of them, and as ready to perfect that work of cruelty begun by them, and so bring all that blood on you: see Luke xi. 47.

<sup>33</sup> And being of such a serpentine viperous race, and filling up the measure of your fathers' sins, in going on still in their bloody course, ver. 37, how is it possible for you to escape that final destruction which attends all this guilt, and those torments of hell consequent to it?

<sup>6</sup> violence and incontinence, ἀρπαγῆς καὶ ἀκρασίας; see note [h] on 1 Cor. v. <sup>6</sup> the inside of, τὸ ἐντὸς τοῦ. <sup>7</sup> that, ὅτι. <sup>8</sup> And do ye fill up, καὶ ὑμεῖς πληρώσατε, or, And ye have filled up; for the Gr. and Lat. MS. reads, ἐπληρώσατε, implestis.

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city :

35 I tell you plainly that I am that God that send to you prophets, and others learned in your religion, which receiving the faith, ch. xiii. 52, shall preach it to you. And I now foretell you, that, contending that they are no prophets, &c., some of them ye shall kill in zeal and fury ; others ye shall press the Romans to crucify (which is the very thing which your fathers, whom ye condemn, did before you, for they contended that they were not prophets) ; others ye shall scourge in your public judicatures, though ye do not put, or cause them to be put, to death. And the issue of it will be,

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of [i] Zacharias son of Barachias, whom ye slew between the temple and the [k] altar.

36 Verily I say unto you, All these things shall come upon this [l] generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me [m] henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

35, 36. That not reforming the sins of your fathers and all other bloody men that have been before you, (the foulness of whose crimes ought to have warned you from the like guilts, though they were not all your lineal progenitors, as Cain,) but still continuing and going on in them, and filling up the measure of their sins, you shall now in this age have all that destruction come upon you which hath been merited by the shedding of those just men's blood, (a grievous and, in scripture style, a crying sin, that is said to have called to God for the avenging of it) : such was Abel, whose blood was said to cry, and such Zacharias the son of Baruch, who is like to be slain in this generation, between the porch of the temple and altar without in the court, and immediately to usher in that destruction upon you.

how many passionate invitations and calls have I given you to bring you to repentance, to persuade you to be gathered under the wings of the divine presence, that is, to become proselytes to me, to be born again, and lead new lives, (see note [d] on Luke xiii.) but ye refused all !

38. Behold, your desolation of temple, and city, and whole nation is irreversibly at hand.

39. And after I am once gone from you, ye shall see me no more, receive no more admonitions from me, till I come to take vengeance of you, at which time you shall be forced to confess me ; and those that will not confess me now, would then be most glad (if it would be accepted) to use that acclamation which the children did, when ye were displeased with them, ch. xxi. 9, to obtain any mercy from me.

<sup>9</sup> a bird her young ones, ὄρνις τὰ νεοσσία. <sup>10</sup> after a while, till you would say. <sup>11</sup> Blessed in the name of the Lord be he that cometh : see ch. xxi. 9.



## CHAP. XXIV.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him <sup>a</sup>the buildings of the temple.

2 And Jesus said unto them, <sup>b</sup>See ye not all these things? verily I say unto you, There shall not be left here [*a*] one stone upon another, that shall not be <sup>1</sup>thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, <sup>c</sup>when shall these things be? and what shall be the sign of thy [*b*] coming, and of the <sup>2</sup>[*c*] end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the [*d*] end is not yet.

7 For [*e*] nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

<sup>a</sup> the magnificent structures which Herod had built there.

<sup>b</sup> Of all this stately fabric of the temple, which ye see, there shall within a while remain no one part undemolished, but all ploughed up from the very foundation.

<sup>c</sup> when this destruction of city and nation and temple (the two former threatened under the phrase of *all these things coming to pass*, ch. xxiii. 36, the latter, of *not one stone upon another of the buildings of the temple*, ver. 2.) shall fall out; and what signs shall there be beforehand of this thy coming in judgment, and of the destruction of the Jewish state?

4. To this double question, (concerning the time and the signs of this approaching destruction,) and first to the last part of it, what forerunners there should be of this destruction upon the Jews, Jesus gave answer thus, by saying unto them—

5. One sign or forerunner is this; There shall arise among you many false Christs, Jews taking upon them to be the Messias expected, and accordingly calling the people to come after them as assertors and vindicators of the liberties of the Jews (see note [*d*]), and each of them shall have many followers associating themselves to them.

6. And a second sign is great rumours and discourses of wars, which will be apt to fright and discourage you; but these will be panic terrors, precursory only to that great and sad ruin that shall follow, but not yet.

7. For there shall be a third change, yet farther preparatory to it, great broils and civil wars and commotions among yourselves, (see ver. 9, and note [*d*] on Luke xxi.) famines and pestilences, &c. thorough all Judæa.

<sup>1</sup> plucked asunder, καταλυθήσεται.

<sup>2</sup> conclusion of the age?



8 All these are the beginning of <sup>3</sup>sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the [f] abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

8. These are the signs of the approach of those sad pangs, (which shall bring forth deliverance to my disciples that adhere fast to me, but utter destruction to the obdurate Jews,) yet only of the approach, for there are other forerunners still behind.

9. For first it shall fall heavy on you disciples; the orthodox Christians shall be every where delivered up by the unbelieving Jews to imprisonment and death itself, and be hated and persecuted by them in all quarters of Judæa, and wherever else they are dispersed: see note [e].

10. And then many Christians shall by their sufferings be discouraged from following me any longer, and to secure themselves shall betray other their fellow Christians, and deal maliciously against them.

11. And this shall be an opportunity for another sort of false teachers to arise, (see note [d], and 2 Thess. ii. 3, and note [a] on 1 John ii.) the Gnostics; followers of Simon Magus, who by two affectives, first, promise of immunity from the present persecutions, then, by allowing carnal liberties, shall corrupt and inveigle many Christian professors.

12. And by reason of the extreme sharpness of the persecutions great multitudes shall fall off from Christianity to that sect of the Gnostics who profess not to have so much love or zeal to Christ as to acknowledge or confess him in time of persecution. See note on Luke ii. 6.

13. But the event shall prove this prudential compliance of theirs and denying of their persecuted profession to be the greatest folly in the world, this very design of avoiding dangers shall engulf them into them, and (as for salvation hereafter, so) for security, sure the way surest to attain to both is the constant adhering to Christ without wavering: see note [h] on ch. x. and ver. 39.

14. And after this there shall be but one prognostic more, viz., that the disciples shall depart and preach the gospel to them that are more likely to receive it. After the Jews' rejecting the gospel it shall be removed from them and preached to the Gentiles, and then speedily shall this destruction come. See 2 Thess. ii. 3.

15. And therefore to proceed from the signs to the thing itself, from the forerunners to this actual sad coming of mine in vengeance upon the crucifiers, observe what I now say unto you: As soon as ever ye

<sup>3</sup> throes, or pangs of travail, ὠδίνων.

16 Then let them which be in Judæa [g] flee into the mountains:

17 Let him which is on the [h] house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the <sup>4</sup> sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, <sup>5</sup> there should [i] no flesh be saved: but for the [k] elect's sake those days shall be shortened.

see the Roman army, which will make such an horrid vastation, that you may resolve it the ultimate completion of that prophecy of Daniel, (which belonged primarily unto Antiochus, but secondarily also to these Romans;) when, I say, ye shall see this army set down in a siege, and begirting the holy city, (when you read that place in Daniel remember what I now say, and remember how pertinent it is to this purpose, though spoken also of another),

16—19. Then is the season for every one that is in any part of the region of Judæa to get out of it, (as hastily as Lot was by the angel warned to get out of Sodom, Gen. xix. 17.) and to fly to the mountainous parts beyond Judæa, or else he must expect to be destroyed in it. For this will be a very sudden vengeance, such as on Sodom, and woful to them that are not in condition to fly speedily out of it.

20. This will be a sad condition indeed if it chance to fall out in the time of winter, when long and hasty journeys are most miserable; or if on a sabbatic year, a time of the greatest scarcity, (for though there was a promise in the law, on their obedience, that the rest of the seventh year should bring no scarcity upon them, but that the year before should be blest with a double plenty, yet now that their disobediences had ripened them for their utter ruin the continuance of this miraculous mercy was not to be expected,) for in such a year it is to be expected that those by whom ye pass will have no more than they use for their own necessities, nothing to spare for you, (at least to provide for such multitudes flying all at once,) who yet must not stay to carry any thing with you, ver. 17. And yet these difficulties, whatsoever they are or can be, you must venture on, rather than stay in Jerusalem or thereabouts.

21. For on them that are left in Jerusalem shall fall a more miserable siege, and other consequent pressures, than ever was or shall be heard or read of in the world.

22. Such as if it should continue long it would destroy every Jew that is in the land, and in all other places also. But that the prophecies might be fulfilled which foretold that a remnant should survive this destruction, the time of this heavy distress shall not be long, but the city being besieged and taken, the armies of the Romans shall be gone, and the

<sup>4</sup> sabbath, σαββατον.

<sup>5</sup> no flesh should escape.



banished Jew Christians, those that fled from the siege, ver. 16, return quietly to their home again.

23 Then if any man shall say unto you, Lo, here is <sup>6</sup> Christ, or there; believe it not.

23. Then in the time of that distress and flight if any shall persuade you that here is he that shall deliver you, (that is, the Messias, that shall free you from this distress,) if any shall put you in any hope of any deliverer, see that you do not heed or follow after any such.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

24. For at this third season a third sort of false Christs shall arise, (see note [d]) assuming to be sent by God to deliver you, and false prophets there shall be to persuade you to betake yourselves to these false Christs, and these betwixt them shall pretend working of miracles, and giving you signs to draw you after them, and (coming in a nick of time so advantageous for that turn, when your danger appears to you so great and formidable, and so promise of deliverance so welcome) they will be likely to draw many after them, even the most sincere persevering Christians, if it were possible for any deceit to work upon them.

25 Behold, I have told you before.

25. Therefore let this premonition of mine forearm and secure you against this danger.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the <sup>7</sup> [l] secret chambers; believe it not.

26. When therefore the news shall come that there is in the wilderness an eminent person, which will fight your battles, deliver you from the Roman yoke—such was Simon, who had gathered an army of forty thousand, and was in the desert country of Judaea—be sure you go not forth after him, give no ear to such rumours; or if they shall tell you that there is in such a frontier town, or place of defence, or in such a stronghold within the city of Jerusalem, (for there John with his zealots fortified himself,) this deliverer, or Messias, or leader for you; depend not on any such relief, nor forslow your flight, ver. 17, upon confidence that he shall do any thing for you.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

27. All such deceits may prove ruinous to you; for this judgment and vengeance upon the Jews shall come so as that it cannot be avoided; but it shall at the same time fall upon several parts of the land, or in a moment, like lightning, fly from one corner to another; this day a great slaughter of Jews in this place, to morrow in another a great way off.

28 For wheresoever the carcase is, there will the [m] eagles be gathered together.

28. And there is no preventing of it by getting into any place of appearing safety, for wheresoever the Jews are, there will the Roman armies (whose ensign is the eagle, and who will have a sagacity to

<sup>6</sup> the Christ, ὁ Χριστός. <sup>7</sup> storehouses, cellars, places of strength, magazines, fortifications, &c.



29 ¶ Immediately find out Jews, as the eagle, Job xxxix. 30, hath to after the tribulation of those days shall smell out carcases) find them out, and slaughter them.

29. This distress shall make short work with this nation; for immediately upon this which I have now foretold you, the temple, the city of Jerusalem, and the rest of the cities of Judæa, and that whole people, shall be shrewdly shaken, all the whole government, civil and ecclesiastical, shall be destroyed.

30 And then shall appear the [o] sign of the Son of man in heaven: and then shall all the tribes of the <sup>8</sup> earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

30. And this shall appear to be a signal punishment upon the Jews, and they shall with sorrow (though too late) take notice of it as a notable act of revenge of the crucified Christ upon those that were thus guilty of his death: (see premonition to the Revelation.)

31. And he shall, as with an herald and a loud sounding trumpet, gather together all the persevering believers, that remnant whom he purposed to preserve from this destruction, wheresoever they are in any part of Judæa, (see Rev. vii. 12,) and rescue them from this common calamity: see ver. 40, 41, and Rev. vii. 3, 4, &c.

32. Now as by the sight of a fig tree, the softness of the branch and budding out of leaves, ye know and discern that the winter is now past, and the summer is nigh approaching;

33. So in like manner resolve ye that these are most certain and infallible signs, by which, when you see them, you may conclude that this coming of the Son of man, for the destruction of the Jews and your rescue and deliverance, is near at hand.

34. Of both which I now assure you, that in the age of some that are now alive shall all that hath been said in this chapter be certainly fulfilled: (see note [Z] on ch. xxiii., and note [c] on Luke xviii. 7.)

35. What I say is immutably firm and sure, the whole world shall be destroyed sooner than one word that I have now delivered shall prove otherwise.

36. But of the point of time when this judgment shall come (see note [a] on Heb. x., and 2 Peter iii. 10.) none but God the Father knows that, (see note [b] on Mark xiii.) and that must oblige you to vigilancy, and may sustain you in your trials, (when you begin to faint by reason of persecutions from the Jews, ver. 12, which this is to set a period to,) by

36 ¶ But of that day and hour know-

<sup>8</sup> land, τῆς γῆς. <sup>9</sup> Between this and the 32d ver. the Gr. and Lat. MS. inserts these words: Ἀρχομένων δὲ τούτων γινέσθαι ἀναβλέψατε, &c., as it is in Luke xxi. 28, *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

<sup>10</sup> is now become soft, and leaves sprout forth, ἡδὴ γίνηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύει. <sup>11</sup> he is near, ἐγγύς ἐστι.

eth no *man*, no, not remembering that how far off soever your deliverance seems to be, it may and will come in a moment but my Father only. unexpectedly.

37 But as the days of Noe were, so shall also the coming of the Son of man be. 37. But this judgment on the Jews shall be like that on the old world in respect of the unexpectedness of it: see Luke xvii. 20.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 38, 39. For as in the age before the deluge the judgment had been preached sixscore years together, and at last Noah, by building of an ark, did visibly forewarn them of the flood approaching, yet the people went on secure and unmoved in their course, knew not so much as of his embarking till the very minute that the flood surprised them, and destroyed every person but Noah's family, that made use of the means prescribed them by God; so shall it be in this approaching destruction on this nation.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40, 41. Then shall there be many acts of God's providence discerned in rescuing one from that calamity wherein another is destroyed, especially that of departing out of Judæa, ver. 16, which the believers generally did at Gallus's raising the siege, (see note [g]) the rest staying behind, and so being destroyed. Two persons in the same field together shall be thus discriminated in their fate; two women grinding together, or turning of a handmill, one of them shall stay, and be destroyed, and the other that was in the same place and danger with her shall, as by the angel that hurried Lot out of Sodom, or otherwise by some invisible disposition of that Providence which waits on his faithful servants, be rescued from that destruction, ver. 31.

40 Then shall two be in the field; the one shall be <sup>12</sup> taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come. 42. This judgment then being so near, and yet so uncertain when the time will be, it will become every one to be vigilant every minute, that he may be of the number of those to whom those strange deliverances are promised, that is, a faithful, constant, obedient servant of Christ's, not tempted from his service by any terrors: see ver. 13.

43 But <sup>13</sup> know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 43. For certainly any man that were thus forewarned of a thief that would break into his house at such a time is mad if he do not provide a guard to secure it against that time.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 44. And then by the same reason, when the time is so uncertain, and the being ready at that time so necessary, you are obliged to be alway on your guard, expecting every hour.

44. And then by the same reason, when the time is so uncertain, and the being ready at that time so necessary, you are obliged to be alway on your guard, expecting every hour.

<sup>12</sup> apprehended, and the other dismissed, παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. do know, ἐκεῖνο γινώσκετε.

<sup>13</sup> this you



45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, <sup>a</sup>That he shall make him ruler over all his goods.

48 But and <sup>1</sup>if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall <sup>[p]</sup>cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

45. Whosoever of you then shall be intrusted by God in any office of trust or stewardship, especially in that of getting believers to Christ, and shall discharge that trust faithfully and discreetly, do that which is his duty in times of trial and persecution, ver. 11, 12,

46. Thrice happy shall he be, if, when his Master comes to visit, he continue to be thus employed, and so be found about the duties of his trust constant and persevering, ver. 13.

<sup>b</sup> His Lord shall enlarge his trust, and make him steward of all, and not only of his household; either preserve him to be a governor in his church, after these sad times are over, or otherwise reward him as he seeth best.

<sup>1</sup>if that servant shall prove dishonest, and say or think that Christ means not to come and visit as he said he would, 2 Peter iii. 4;

49. And thereupon join in the persecuting of his brethren, (as the Gnostics did with the Jews against the Christians,) and indulge himself presumptuously to licentious living, (see 2 Peter iii. 3, and Jude 18,)

50. The time of visitation shall come on him when it is least looked for, when he is in the worst posture to be surprised,

51. And shall deal with him as a false debtor or deceitful steward, hew him asunder, and assign him the same lot which befalls the unbelieving Jews, Luke xii. 46, bring the same destruction on the Gnostic Christians and the Jews together, and that shall be an irreversible and a most miserable destruction.

#### CHAP. XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were <sup>a</sup>wise, and five were foolish.

3 They that were foolish <sup>b</sup>took their lamps, and took no oil with them:

4 But the wise took <sup>c</sup>oil in their vessels with their lamps.

1. At that point of time last spoken of, the heavy visitation on this people, the condition of Christians will be fitly resembled by this parable of ten virgins, which took hand-lamps, (then in use, and fit to carry abroad for night-lights,) and went out to fetch a bridegroom and the bride, and wait on them to the feast. See note [*e*] on ch. ix., and Rev. xviii. 23.

<sup>a</sup> prudent, provident, and the other five improvident.

<sup>b</sup> took with them their lamps, and oil in them, sufficient to maintain them at present, but had no provision or store for the future.

<sup>c</sup> a provision of oil in vessels which they had for that purpose, to replenish their lamps, when the oil which was in was spent.



5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was <sup>d</sup>a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, <sup>e</sup>and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; <sup>f</sup>for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the <sup>g</sup>marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, <sup>h</sup>I know you not.

13 Watch therefore, for ye know neither the day nor the hour <sup>i</sup>wherein the Son of man cometh.

14 ¶ *For the kingdom of heaven is as a man travelling into a far country, who called <sup>j</sup>his own servants, and delivered unto them his goods.*

15 And unto one

<sup>d</sup> a great noise, hurry, and proclamation made—

<sup>e</sup> and went to trim their lamps, and fit them for their march; but when they went to do so, some of them had oil, and others had spent it all.

<sup>f</sup> for ours is all spent, and so our lamps are gone out.

9. And the wise answered them, that they had reason to fear that, if they should be so kind, they should deprive themselves, and not have sufficient for both.

<sup>g</sup> place of nuptial entertainment, and—

<sup>h</sup> Here is now no entertainment for such as you, who have by your sloth and improvidence betrayed yourselves.

13. See ch. xxiv. 36.

<sup>i</sup> his domestic officers in their several places, stewards, husbandmen, &c.

<sup>1</sup> These words to the end of the verse are omitted both in the Gr. and Lat. and in the King's MS.

he gave five talents, to another two, and to another one; to every man <sup>1</sup>according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and <sup>2</sup>made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful <sup>m</sup>over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said

<sup>1</sup> what was competent for that employment, place, office, exigence of business intrusted to him under his lord, and agreeable to his capacity.

<sup>m</sup> in trafficking with these lower meaner things, (see Luke xix. 17, and xvi. 10,) thou shalt be highly dignified, Luke xix. 17, as one of them that thy lord hath joy of, or that he delighteth to honour, Esth.

vi. 6.

<sup>2</sup> Or, *gained other*, &c., for the Gr. and Lat. and the King's MS. reads *ἐκέρδησεν*.

unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, " I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed :

25 And I was afraid, and went and hid thy talent in the earth : lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, " thou knewest that I reap where I sowed not, and gather where I have not strawed :

27 Thou oughtest therefore to have put my money to the " exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and " he shall have abundance : but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness : there shall be weep-

" I had had experience of thy severity in requiring increase from thy servants far above that which thou intrustest to them, and I, for fear of losing my talent, and provoking thy displeasure thereby, thought it best to dig a hole in the earth, and there lay it up safe ; and accordingly there is thy talent safe again, though without any increase of it.

" thy words acknowledge thee to have had actually in thy thoughts that I, that was one that dealt in merchandise and making of gain, would expect profit of that which I committed to thee : thou—

" money-merchants, (see note [b] on ch. xxi.) and then at my coming home I should have had mine own again, and some increase with it.

29. For to him that useth and improveth God's grace shall by degrees be given so much, that at the last he shall have all abundance ; but from him that doth not so, that which had formerly been given him shall be withdrawn.

30. As for him that made no use of (nor brought in any increase to his master from) the talents intrusted to him, the idle disobedient servant, (see note [a] on Luke xvii.) let him be cast out into the dungeon,

<sup>3</sup> given in all abundance, περισσευθήσεται.



ing and gnashing of teeth. never to come out again, that emblem of eternal hell, the place of all pains and horror.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 31. All this parable, from ver. 13 to this place, being put as in a parenthesis, Christ here proceeds: But when Christ comes to judgment, whether to execute vengeance on this people, or (of which that is an emblem) to doom every man for his future eternal being, then shall his appearance be glorious and full of majesty.

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 32. And all the people of the Jews, believers and unbelievers, and all other men that have ever lived in this world, every one having had some talent to trade with, intrusted to him by God, shall by the angels sent out to that purpose (ch. xiii. 41.) be gathered before him.

33 And he shall set the sheep on his right hand, but the goats on the left. 33. And all the meek obedient followers and disciples of his, he shall place in a state of greatest dignity and preferment, but all the unfaithful disobedient shall be cast into judgment.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 34. And then as a king, or judge, shall he distribute the joys and dignities of the kingdom of heaven, which before all eternity were designed to be the reward of all faithful servants of God.

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 35. According to every man's works of piety or charity performed in this life, expressed here by feeding and entertaining of Christ.

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 36. And again of clothing his naked body, tending him when he was sick, relieving, assisting, providing for him, and visiting him in restraint.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 37. Then shall those humble faithful disciples of his, as not being conscious of any such acts of service or charity shewed to Christ, answer him—

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

\* to the meanest man alive, partaker of that human nature which I have honoured by my assuming it, ye have—

† You are an accursed number of men, adjudged to eternal hell, which was not originally created or designed for you, or any of mankind, but for the prince of devils, and those angels that sinned and fell with him, but now by your wilful defaults is become your portion also.

42. And this is a most just reward for your doings, your impiety and uncharitableness of all sorts. For when I was ready to famish for hunger, you would spare nothing out of your plenty to relieve me.

44. And then they, as if not conscious of this impiety, shall begin to expostulate that they never dealt thus unkindly with Christ, never saw him in any distress without relieving him.

CHAP. XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the [a] pass-

over, <sup>a</sup> and the Son of man is <sup>1</sup> betrayed to be crucified.

3 Then assembled together <sup>b</sup> the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of <sup>d</sup> Simon the leper,

7 There came unto him <sup>c</sup> a woman having an <sup>2</sup> [b] alabaster box of very precious ointment, and poured it on his head, as he <sup>3</sup> sat [c] at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, <sup>e</sup> Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever

<sup>a</sup> which being a time of executions among the Jews, Christ shall at that time certainly be delivered up by the Jews to the Romans, to die after their manner, that is, to be fastened on a cross, &c.

<sup>b</sup> the whole sanhedrim.

<sup>c</sup> apprehend Jesus secretly, without any great noise, Luke xxii. 6, and cause him to be sentenced and put to death by the Romans.

5. And although it were customary to put malefactors to death at solemn times, Acts xii. 4, that their punishment might be more exemplary, yet they had an exception to that, because of the great opinion the people had of him, which might cause a sedition among them if it were done at any such time of resort, and therefore they deliberated, and had some thoughts of putting it off till after the feast. (But it seems this counsel was laid aside upon Judas's proffer,

ver. 15, only a fit season was sought by Judas, ver. 16, perhaps only that of apprehending him in the night.)

<sup>d</sup> one Simon, known and distinguished from others by this, that he had once had a leprosy, and it is probable, had been cured of it by Christ, and so was a disciple of his, a Christian, there came—

<sup>e</sup> See note [b] on Luke vii.

<sup>f</sup> one of them, by name Judas Iscariot, (see note [h] on ch. xxvii. and ch. xxi. 2,) murmured that so much ointment should be cast away upon Christ.

9. When it might have been sold at a good rate, and that have relieved many poor people.

<sup>g</sup> Why do you murmur or complain of this woman's action, seeing that which she hath now done is an act of charity or piety very seasonable at this time?

11. For you are sure to have continual opportunities of giving alms to the poor, but ye are not likely to have so towards me.

12. And indeed this very act which she now hath done is more than an act of charity, it is a presage very significant, that I shall die and be buried very shortly, for which this ointment is proper, by way of embalming.

<sup>1</sup> delivered up, παραδίδοται.

<sup>2</sup> cruise.

<sup>3</sup> lay.



<sup>b</sup> this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty <sup>4</sup> [d] pieces of silver.

16 And from that time he sought <sup>1</sup> opportunity to <sup>5</sup> betray him.

17 ¶ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now <sup>m</sup> when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

<sup>b</sup> the story of Christ's death and burial shall be—

14. Then Judas, he that had made that mutiny, and consequently that had had this answer given him, in foul displeasure upon this occasion, (and knowing that they of the sanhedrim were desirous to apprehend him privately) went unto—

<sup>k</sup> shekels.

<sup>1</sup> such an opportunity as they meant, ver. 4, that is, an opportunity of taking him when the people should not be aware, to deliver him up unto them.

17. Now on the Thursday evening, wherein the thirteenth day of the month Nisan was concluded, (see note [c] on Mark xiv.) and the fourteenth day began, the day of preparation to the feast of unleavened bread, whereon they put all leaven out of their houses, that is, on the evening which began the paschal day, the disciples came—

<sup>m</sup> The season of my death is so near at hand, being likely to befall me before this paschal day at even, (wherein they were wont to eat the lamb,) that I cannot solemnly observe the paschal sacrifice; I will therefore eat the unleavened bread and bitter herbs, the memorial of the afflictions and deliverance in Egypt, at thy house this night. See note [c] on Mark xiv.

<sup>n</sup> after sun-set some time: see note [c] on Mark xiv.

<sup>4</sup> Or, *staters*, for the Gr. and Lat. MS. reads *στατῆρας*. <sup>5</sup> deliver him up, *παράδω*.

23 And he answered and said, ° He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, <sup>p</sup>Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; [*e*] this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, ° I will [*f*] not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had [*g*] sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock

° It is one of the twelve, (see Mark xiv. 18, 20,) one of those very persons that lie at meat and eat in the same mess with me, Luke xxii. 21, according to that prophecy, Psalm xli. 9, nay, he gave John a particular token, John xiii. 26, to signify that it was Judas.

24. It is prophesied of the Messiah that he shall be put to death, and accordingly it shall be, but woe be unto that man that shall be the instrument of it! it were more for the advantage of that man never to have been, than by this sin to incur that woe.

<sup>p</sup> It is as thou hast said.

26. And whilst Judas was there, before any of them were risen from the table, Jesus, in imitation of the Jews' custom after supper, (of distributing bread and wine about the table as an argument of charity, and a means of preserving brotherly love among them,) instituted the sacrament of the eucharist as a contesseration of charity among all Christians, and to that end taking bread, and giving thanks, he brake, and gave it to the disciples to take and eat, telling them that this taking and eating was now instituted by him as an holy rite and ceremony of announcing and commemorating his death, and a means of making all worthy receivers partakers of the benefits of his death.

28. For this is a federal rite between me and you, a sacrament of that blood of mine which I shall shortly pour out upon the cross; and by which I will seal to you a new covenant, a promise of pardoning the sins of all that shall return from their sins and obey me. (See note on the title of these books.)

° It is not long that I shall abide with you, nor shall I again thus celebrate this or any the like feast among you, till we meet in heaven, and partake together of those joys which are wont to be expressed by new wine figuratively.

31. Between supper and going abroad Jesus spake these words to his disciples, Ye shall all fall off from me before morning, and fulfil the prediction, Zach. xiii. 7, which foretold that Christ should be apprehended, and thereupon the apostles, the chief of his little flock of believers, (for sheep he had others which were not of this flock,) see Mark xiv. 27, 28, should fly away and forsake him.

shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, ' Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, \* before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him ' Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, \* and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith un-

32. But though I am taken from you, and ye fly from and forsake me, yet I will not leave you so, I shall rise from the dead; and when I am risen I will go into Galilee, where you may meet me.

' Though all men fall off and forsake thee, yet, whatsoever befalls me, I will not.

\* before the space of time be ended which men especially call the cock-crowing, that is, before the morning watch come, thou shalt three times renounce being my disciple.

' Peter and James and John, whom he most admitted to his secrets (see ch. xvii. 1), and was in a very great agony of sorrow.

\* and he lay prostrate, (which in time of great anxiety is the usual posture, and a token of the greatest humiliation, and renouncing of himself,) and said, My Father, if all that I came about may be achieved without it, let this bitter potion that is now approaching, this contumelious and bloody death, be removed from me. But if not, I more desire the doing what thou hast designed for me, than the escaping any kind of suffering.



to Peter, <sup>6</sup> What, could ye not watch with me one hour?

<sup>41</sup> Watch and pray, <sup>\*</sup> that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

<sup>42</sup> He went away again the second time, and prayed, saying, O my Father, <sup>7</sup> if this cup may not pass away from me, except I drink it, thy will be done.

<sup>43</sup> And he came and found them asleep again: for their eyes were <sup>8</sup> heavy.

<sup>44</sup> And he left them, and went away again, and prayed the third time, saying the same words.

<sup>45</sup> Then cometh he to his disciples, and saith unto them, <sup>\*</sup> Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

<sup>46</sup> Rise, let us be going: behold, he is at hand that <sup>b</sup> doth betray me.

<sup>47</sup> ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him <sup>c</sup> a great multitude with swords and staves, from the chief priests and elders of the people.

<sup>48</sup> Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: <sup>d</sup> hold him fast.

<sup>49</sup> And forthwith he came to Jesus,

<sup>\*</sup> that ye be not encompassed and overcome with temptations; for however your mind and resolution be good, and at the time your professions zealous, (see Mark xiv. 38,) yet it appears by this present sleeping of yours that the flesh is weak, and, if ye be not careful, ye may fall from your stoutest resolutions.

<sup>7</sup> seeing I discern this to be thy purpose and wise disposal that I should suffer this bloody death, and that the effects thereof are so advantageous to the good of the world, I am perfectly content and willing to endure it.

<sup>8</sup> overcome with heaviness of sleep.

<sup>44</sup>. So he left them without saying much to them, as before, their eyes being so oppressed with sleep, that they were not in fit case to consider or answer what was said to them.

<sup>a</sup> You may now enjoy your drowsy humour, I shall make no farther use of your vigilance; the minute is now come upon you that your Master shall be apprehended and taken from you, and carried before the tribunal of the Gentiles, the Romans, (by whose judicature he shall be put to death, see note [f] on Luke xxii.)

<sup>b</sup> delivers me up into their hands.

<sup>c</sup> a commander and band of soldiers (see note [f] on Luke xxii.) provided with arms for the apprehending him, sent upon this service by the sanhedrim of the Jews.

<sup>d</sup> apprehend him.

<sup>6</sup> Were you so unable to watch with me one small while? Οὕτως οὐκ ἐγρήσατε μίαν ὥραν &c.

and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck <sup>a</sup>a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, \* Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 <sup>7</sup>In that same hour said Jesus to the multitudes, Are ye come out <sup>†</sup>as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. <sup>8</sup>Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high

<sup>d</sup> the chief officer, the foreman of them that had the warrant to apprehend him, and smote—

\* Do nothing contrary to law, for all that draw and use the sword without authority from those which bear the sword shall fall themselves by it, incur the punishment of death.

53. If I would forcibly be relieved I could have a full army, or host of angels, consisting, as among the Romans, of twelve legions.

54. But the prophets have foretold I must suffer, and their predictions must be accomplished.

<sup>†</sup> as against a malefactor, with a band of soldiers to apprehend me? see ver. 47.

<sup>8</sup> The next thing done was, that upon Christ's speaking to have the disciples let go they were permitted, John xviii. 8, and all of them having that liberty departed from him, and that with so much terror, that one in the company, being a young person, ran away perfectly naked, Mark xiv. 5.

<sup>7</sup> At that time, or instant, ἐν ἐκείνῃ τῇ ᾠρᾷ.

priest, where <sup>h</sup> the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, <sup>i</sup> and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought [*h*] false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, <sup>k</sup> Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest <sup>l</sup> answered and said unto him, I [*i*] adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, <sup>m</sup> Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of [*k*] power, and coming in the clouds of heaven.

65 Then the high priest [*l*] rent his clothes, saying, He hath spoken blasphemy; what further need have we of wit-

<sup>h</sup> the sanhedrim was assembled.

<sup>i</sup> into the outer room, where the servants used to remain, to see what the issue of the matter would be.

59. Now the sanhedrim used all diligence to get any false testimony against him that were capital.

60. But none that came was of any force, because they were all but indeed single witnesses. At the last—

61. And misreported a speech of his related truly, John ii. 19, saying, This fellow—

<sup>k</sup> Hast thou no answer to make to these accusations thus testified by two witnesses?

<sup>l</sup> spake again unto him, saying, I lay an oath upon thee, and by that which is most sacred require thee to speak and say freely whether thou art the Messiah, whom we know to be the Son of God.

<sup>m</sup> As low as I am, I am he. But I tell you, within a little while you shall discern this Son of man, whom you are now ready to crucify as man, assumed into his throne, installed in his heavenly kingdom. An effect of which shall be most visible in his acting vengeance upon you, and that as discernibly as if he were coming with his angels, who use to appear in bright clouds.



nesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others <sup>a</sup> [m] smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also <sup>a</sup> wast with Jesus of Galilee.

70 But he denied before *them* all, saying, <sup>a</sup> I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, <sup>a</sup> I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for <sup>a</sup> thy speech bewrayeth thee.

74 Then began he <sup>a</sup> to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, <sup>a</sup> Before the cock crow, thou

66. What is the vote or sentence of the council concerning him? They answered, He is guilty of a fault which is punishable with death.

67. Then did some of the officers of their court spit in his face, and buffet him, and blindfold him, Luke xxii. 64, and then gave him blows on the face,

68. Saying, Thou who by thy title of Christ pretendest to unction prophetic, make use of it for thyself, and by it tell us who it is that smites thee.

<sup>a</sup> wert a prime companion or disciple of (see Mark iii. 14.) Jesus of Galilee.

<sup>a</sup> I am not guilty of what thou layest to my charge.

<sup>a</sup> saying, I have no relation to him.

<sup>a</sup> thy dialect or tone, peculiar to those of Galilee from the rest of the Jews, betrayeth thee to be a Galilean and follower of his.

<sup>a</sup> to lay imprecations on himself, and to swear—

<sup>a</sup> Before the second cock-crowing, which is in the middle watch, between midnight and morning: see note on Mark xiii. 35.

<sup>a</sup> cudgelled him.

shalt deny me thrice.  
And he went out, and  
wept bitterly.

### CHAP. XXVII.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death :

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was <sup>a</sup> condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, <sup>b</sup> I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us ? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and <sup>1</sup> departed, and went and [*a*] hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the [*b*] price of blood.

7 And they took counsel, and bought with them the potter's field, to bury [*c*] strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was

1. And having retired for a while, the whole sanhedrim, consisting of chief priests and rulers of the people, &c., met together in council, and there decreed that he was to be put to death, and accordingly that they would press the Roman procurator to do justice on him capitally.

2. And accordingly, as one pre-condemned by them, they bound him, and led—

<sup>a</sup> cast by the Jews' sanhedrim, wished that he had not done it, and was exceedingly grieved and afflicted in mind, and brought—

<sup>b</sup> I have committed a foul sin, in delivering up into your hands a most innocent person to be put to death.

5. And when they would not receive the money, he would not carry it back again, but threw it down as a detestable thing that he was resolved to rid his hands of, and leaving it in the temple, departed to his home ; and was there so affected with sorrow, and horror, and despair, that in a fit of melancholy or suffocation he suddenly fell down upon his face, and burst, and died, Acts i. 18.

6. And they of the sanhedrim, ver. 3, seeing the money thus left in the temple, had some thoughts of putting it into the treasury of the temple, but considering that it was money given for the delivering one up to death, they conceived it not holy enough to be put in there.

7. And upon consultation they decreed and resolved in council, that the money (which they in this hurry did not neglect the disposing of) should be laid out for a pious use, to buy a piece of ground, which had been the potters', for strangers to bury their dead in.

8. This field was by the people, for all the hypocrisy of the sanhedrim, called—

<sup>1</sup> departing was strangled, or fell into a fit of suffocation.

spoken <sup>c</sup> by Jeremy <sup>c</sup> first by Jeremiah in some prophecy of his not the prophet, saying, now remaining, but by tradition famed to be delivered And <sup>2</sup> they took the thirty pieces of silver, by him, and from those which heard it from Jeremy, the price of him that received, and after repeated by Zachary, ch. xi. 12, was valued, whom (as many other things of Jeremy's are, which makes they of the children the Jews say that the spirit of Jeremy rested on of Israel did value; Zachary,) which is the reason that it is here cited as <sup>10</sup> And gave them Jeremy's and not as Zachary's. (See note [a] on for the potter's field, Heb. viii.) as the Lord appointed me.

<sup>11</sup> And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

<sup>12</sup> And when he was accused of the chief priests and elders, he answered nothing.

<sup>13</sup> Then said Pilate unto him, <sup>d</sup> Hearest thou not how many things they witness against thee?

<sup>d</sup> Dost thou not think fit to make apology for thyself, hearing what charges are sent in by the sanhedrim, and those sufficiently testified against thee?

<sup>14</sup> And he answered him to never a word; insomuch that the governor marvelled greatly.

<sup>15</sup> Now at that feast the governor was [d] wont to release unto the people a prisoner, whom they would.

<sup>16</sup> And they had then a notable prisoner, called Barabbas.

<sup>17</sup> Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus <sup>e</sup> which is called Christ?

<sup>e</sup> which by many is taken to be the Messiah?  
<sup>18</sup> That which moved him to make this proposal, was because he knew it was matter of malice in some great persons among them (wherein the multitude of the people were not concerned) that Christ was thus persecuted, and so that the multitude might probably be pleased to have him released.

<sup>2</sup> I took, ἔλαβον.



19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

19. And this he would have been very glad of, because, when he was on the bench, his wife sent him a message, how she had been much troubled in a dream, and by those terrors incited to stop him from giving sentence of death against Jesus.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

20. But they of the sanhedrim prevailed with the multitude that they should make choice of Barabbas, and by cry and clamour require Jesus to be put to death.

21 The governor answered and said unto them, Whether of the twain <sup>f</sup> will ye that I release unto you? They said, Barabbas.

21. <sup>f</sup> do you choose to have released or pardoned, according to that custom, ver. 15.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? <sup>g</sup> They all say unto him, Let him be crucified.

22. <sup>g</sup> The whole multitude, instigated by the sanhedrim, cried out, ver. 23.

23 And the governor said, Why, what evil hath he done? <sup>h</sup> But they cried out the more, saying, Let him be crucified.

23. <sup>h</sup> But the more Pilate seemed to believe him guiltless, the more violent were they in their clamours that he should be put to death.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

24. When Pilate discerned this, that his expressing his opinion of Christ's innocence did not at all allay the people's violence, but that contrariwise it made them ready to mutiny, put them into a rage and distemper, he solemnly called for water, and in the presence of them all washed his hands, desirous thereby to free himself of all guilt in doing any thing in this matter, and said, I will be guiltless, it shall (or, let the whole matter) lie upon you.

25 Then answered all the people, and said, His blood be on us, and on our children.

25. And the whole people cried out, Let it be so; whatever guilt there is in putting him to death, let it lie upon us and our posterity.

26 ¶ Then released he Barabbas unto them: and when he had scourged Je-

26. <sup>i</sup> though he had intended to inflict no other punishment on Christ but that of scourging, Luke xxiii. 16, 22, (and therefore it appears, John xix. 1, that

sus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a <sup>k</sup> scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, <sup>1</sup> they found a man of Cyrene, Simon by name: him they compelled to [e] bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with <sup>m</sup>[f] gall: and when he had tasted thereof, he would not drink.

35 <sup>3</sup> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken

Pilate scourged him long before he sentenced him to crucifixion, ver. 16, nay, after the scourging he was very industrious to have saved his life, vers. 4, 8, 12, and Matt. xxiii. 24, scourging is the punishment of some that were not killed,) yet upon this importunity of the people, which he did not think fit to resist, to that of scourging he superadded the sentence of death, crucifixion also, which was wont to have scourging preparative to it; see note [b] on Luke xxiii.

27. The whole band that guarded the temple came and surrounded him, as a guard to a malefactor.

<sup>k</sup> robe of state, such as persons of honour wear in public assemblies.

29. And to make him somewhat which might look like a crown, they took thorns and platted them into that form and put it on his head, and instead of a sceptre in his hand they gave him a reed, and made him hold it in his right hand in a kind of state: and they bowed—

30, 31. And having thus dealt with him as a mock king, and derided him long enough that way, they then took the reed out of his hand, and spit upon him, and smote him on the head, and took off the robe of state, and put his own clothes on him again, by this ceremony signifying the dethroning him from his pretended kingdom, and then carried him to the place of crucifixion.

<sup>1</sup> they lighted on Simon of Cyrene, whether as a favourer of Christ, or as one which casually passed by at that time, (see Mark xv. 21,) and him (either without consideration who it was, or else particularly as a favourer of Christ, and so by the Jews' instigation) they pressed, as usually they did men to bear burdens, (see note [f] on ch. v.) forcing him to carry the cross after him, Luke xxiii. 26, to the place of crucifying.

<sup>m</sup> bitter poisonous ingredients to hasten death: and when—

35. And they that fastened him to the cross, the executioners, stripped him, and then divided his garments, all but the inner garment, into four parts, and took every man one, but the inner, having no seam in it, they rent not asunder, but cast lots for it: that it might—

<sup>3</sup> And when they had crucified him, they parted, σταυρώσαντες δὲ διμερίσαντο.

by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there ;

37 And set up over his head his <sup>n</sup>accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by <sup>o</sup>reviled him, wagging their heads,

40 And saying, <sup>p</sup>Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also <sup>q</sup>the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God ; let him deliver him now, <sup>r</sup>if he <sup>4</sup>[*g*] will have him : for he said, I am the Son of God.

44 The [*h*] thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

<sup>n</sup> indictment, or crime pretended, for which he was crucified : see note [*b*] on Mark xv.

<sup>o</sup> in words and gestures expressed scorn and detestation against him,

<sup>p</sup> You that said you could destroy the temple of Jerusalem (which he did not, but spake of the death of his body, which he said he would raise up again in three days.)

<sup>q</sup> those of the sanhedrim that were there, derided him, and said,

42. He pretended to do miracles in curing of the blind, &c., why can he not now deliver himself? If he be the Messias prophesied of among the Jews, let him now free himself from death, and then we shall have some inducement to believe him.

<sup>r</sup> if he have any special favour unto him, and will own him (as he pretended) to be his Son.

44. And one of the thieves that was crucified with him spake to the same purpose, Luke xxiii. 39, but the other found fault with him for it.

45. Now from twelve of the clock till three there was an eclipse or obscuration of the sun, and consequently darkness over all Palestine and far beyond over other parts.

<sup>4</sup> delighteth in him.



46 And about the ninth hour Jesus cried with a loud voice, <sup>5</sup> saying, Eli, Eli, lama sabach-thani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the [i] earth did quake, and the <sup>5</sup> rocks rent;

52 And the graves were opened; and <sup>6</sup> many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the <sup>7</sup> centurion, and they that were with him, <sup>8</sup> watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

<sup>1</sup> reciting in Syriac the 22nd Psalm, or some part of it, by that testifying that he was the Messiah, for whom that Psalm was indited, and in whom it was all fulfilled; and he began at the beginning of the Psalm, those words which being translated signify, My God—

47. And some that heard the word Eli, but little else, conceived ridiculously that he had mentioned Elias's name, and called him to come unto him and rescue him; and this was generally whispered and talked about among them.

50. Again Jesus said aloud, Father, into thy hands I commend my spirit, Luke xxiii. 46, and with those words he gave up the ghost.

51. And behold the wall or partition, made of stone, which covered or veiled the sanctuary from the court where the people assembled, or else that covered the holy of holies from the sanctuary, was sent—(See note [d] on Luke xxiii.)

<sup>6</sup> many bodies of pious men, which had been dead, arose out of their graves, and after his resurrection they also went into the city of Jerusalem, and were there seen and known by many.

<sup>4</sup> captain of the Roman guards, and the soldiers

<sup>5</sup> stones, λίθαι.

<sup>6</sup> guarding, τηροῦντες.

55 And many women were there beholding afar off, which <sup>x</sup> followed Jesus from Galilee, ministering unto him:

<sup>x</sup> had followed and gone along in Jesus's company ever since he came out of Galilee, to provide diet and necessaries for him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and <sup>y</sup> the mother of Zebedee's children.

<sup>y</sup> Salome, Mark xv. 40, the mother of James and John, his disciples.

57 When the even was come, there came a rich man of [*k*] Arimathæa, named Joseph, who also himself <sup>z</sup> was Jesus' disciple:

<sup>z</sup> had embraced the faith of Christ.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it <sup>a</sup> in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

<sup>a</sup> in a new tomb which he had provided for himself, hewn out of a rock, and rolled a great stone to the place of entrance into the sepulchre—

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

62. After the day was ended whereon he was crucified, probably on Friday evening, the chief—

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepul-

64. And therefore to prevent any more seduction of the people in this matter, be pleased to appoint a

chre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last <sup>7</sup> error shall be worse than the first.

guard to attend the sepulchre until that third day be past, lest his disciples, that cannot but remember his words, do accordingly come and take away his body out of the grave in the night time, and then persuade the people that he is risen from the dead, which if it should happen, the people's belief that he is risen from the dead would prove a more dangerous seduction than any they have yet fallen into.

65 Pilate said unto them, Ye have a <sup>8</sup> watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, <sup>9</sup> sealing the stone, <sup>c</sup> and setting a watch.

<sup>b</sup> guard of Roman soldiers at your service: (see note on Luke xxii. 1:) go and use any means that you know, or are wont to use, to secure the grave.

<sup>c</sup> by two means; first, by fastening a seal upon the stone, that they might discern if it were opened; and secondly, making use of a guard of soldiers to watch and keep it.

## CHAP. XXVIII.

1 IN the [a] end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

1. The night after the sabbath, toward the next morning, Mary Magdalene and the other Mary, having with them spices to embalm his body, Luke xxiv. 1, came to see—

2 And, behold, there was a great <sup>2</sup> earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

2. And when they came, they found there had been a great concussion, probably of the air, a kind of thunder, with which the angels are wont to appear, but withal about the earth, at the removal of the gravestone: for the angel—

3 His <sup>3</sup> countenance was like lightning, and his raiment white as snow:

4 And for fear <sup>4</sup> of him <sup>a</sup> the keepers did shake, and became as dead men.

<sup>a</sup> they that guarded the sepulchre did shake—

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here:

6. He is not here in the grave, but, according to

<sup>7</sup> deceit, *πλάνη*.

<sup>8</sup> guard: go, secure it as you know, *κουστωδίαν, ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε*.

<sup>9</sup> with a guard, *μετὰ τῆς κουστωδίας*.

<sup>1</sup> And the evening after the sabbath.

<sup>2</sup> shaking, concussion, *σεισμός*: see note [i] on chap. xxvii. 51.

<sup>3</sup> appearance, *ἡ ἰδέα*.

<sup>4</sup> The word *αὐτοῦ*, of him, is not in the King's MS.



for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they <sup>b</sup> came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my <sup>c</sup> brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>12, 13.</sup> And those chief priests calling the rest of the sanhedrim together, by decree of council appointed that a good sum of money should be given to the soldiers, sufficient to bribe them all to say, that his disciples—

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to <sup>d</sup> the governor's ears, we will persuade him, and secure you. <sup>d</sup> the procurator Pilate's hearing, (see ch. xxvii. 14,) we will persuade him that it was so, and keep you from punishment for guarding the tomb no better.

his own predictions, risen from the dead, and all that ye can here discern is the place where he lay, and the napkins, and searchcloths folded up and laid by, John xx. 5.

7. Go quickly, and according to what I have told you do ye tell the disciples; viz., that he hath performed his promise in rising from the dead, and now will perform that other of going into Galilee, ch. xxvi. 32, the appointed place of meeting; thither if ye go ye shall be sure to meet him; God hath sent his angel from heaven to tell you this.

8. And being affrighted with the appearance of the angels, but extremely joyed with the news of Christ's resurrection, they made all haste to carry his disciples word of this.

<sup>b</sup> fell down and caught him by the feet,

<sup>c</sup> disciples and kinsmen,

15 So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him : but some doubted.

18 And Jesus came and spake unto them, saying, <sup>5</sup> All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and <sup>6</sup> teach <sup>[b]</sup> all nations, baptizing them <sup>7</sup> in the name of the Father, and of the Son, and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, *even* unto the <sup>[c]</sup> end of the world. Amen.

\* which Jesus before his passion had assigned as a special rendezvous, ch. xxvi. 32. By this means there were many there besides the eleven, perhaps the five hundred brethren mentioned 1 Cor. xv. 7.

17. And when the eleven were come to him, they with an humble obeisance acknowledged him, but some of them entertained doubts whether it were Christ or no, Mark xvi. 13.

† All authority in disposing all things in or concerning the church is given unto me by my Father.

‡ teach all the nations the Christian doctrine, and persuade them to embrace it, and to live according to it, baptizing, &c.: see Pract. Cat. l. 6. §. 2.

20. And whomsoever ye shall baptize, take care that they be taught to obey with all diligence all those commands which I have delivered to you ; and though I shall now shortly part with you, yet I will, by sending the Spirit upon you to lead you into all truth, and by my perpetual presence and assistance afforded to you, and by that authority that I received from my Father, and now commit unto you, John xx. 21, 22, continue with you and your successors unto the end of the world.

<sup>5</sup> All power in heaven and in earth is given to me, Ἐδόθη μοι πάντα ἐξουσία ἐν οὐρ. &c.  
<sup>6</sup> make all nations disciples, μαθητεύσατε. <sup>7</sup> into, εἰς.

## THE GOSPEL

ACCORDING TO

## SAINT MARK.

**T**HE beginning of 1—3. THE first thing considerable in the story of the gospel of Jesus Christ, the Son of God ; preaching of the gospel which he brought with him into the world, was the preaching of John the Baptist, as of an herald sent before him, and so foretold of by the prophets, Be-

hold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

the old prophets, under the style of the voice of a preacher in the desert, that is, the proclamation of an eminent person that should go into the wilderness and cry and give warning to the Jews, that by repentance and amendment of life they should prepare themselves for the coming of God, a terrible coming to visit and punish the impenitents.

4. According to this prediction of the prophets John went into the desert part of Judæa, and there proclaimed to all the Jews the necessity of their instant change of life, promising them thereupon (and on no other terms) forgiveness of sins. And all that came to him, and thus reformed upon his preaching, he took and washed them in the river, after the manner of proselytes among the Jews, (see note [d] on Matt. xxiii., and note [a] on John iii.) to signify to them the purification of their wicked lives, to which they were obliged, and on performance of which (and not otherwise) God would receive them into his favour and look on them as his people. And this baptism and this repentance, and the benefit of it, remission of sins, he proclaimed to all every where as he went.

5. And the generality of people in all the country, and in the city of Jerusalem, obeyed his preaching so far as to go and receive baptism from him, (which was done in Jordan, a river convenient for that purpose, the same wherein Naaman's leprosy had been cleansed long ago by washing in it,) and to confess the sins that they had severally been guilty of, and desiring directions from him for new life, Luke iii. 10.

<sup>a</sup> See note on Matt. iii. 4.

<sup>b</sup> I am the forerunner of one who is of infinitely more authority than I, whose disciple I am not worthy to be, or as such to be employed by him in the meanest office, such as the taking off his shoes. See note [h] on Matt. iii.

8. I am not worthy to be considered by you in comparison with him. All that I do is to receive you as proselytes, (after the Jewish manner,) as many as now come in and repent, and make faithful promise of amendment and new life; and so water is the only signal which I use. But he, when he comes, shall send down the Holy Ghost from heaven in a visible manner upon his disciples, and by that great signal testify to you the truth of his doctrine, &c. See Matt. iii. 11, and note [a] on Acts i.



10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit <sup>1</sup> like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit <sup>2</sup> [a] driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, <sup>3</sup> <sup>d</sup> who also were in

10. And instantly after his baptism, as he came up from the river, he beheld a parting of the heavens and opening of the clouds, and the Spirit of God hovering over him as a dove doth when it descends and lights upon any thing. (See note [k] on Matt. iii.)

11. And there came a voice from heaven through the clouds, directed to Christ in these words, Thou art &c.: see Matt. iii. 17.

13. And having fasted in the desert forty days, Satan then set upon him to tempt him, Matt. iv. 2, 3, and after he had done tempting him he left him in the wilderness among none but wild beasts, and there the angels came and brought him food, Matt. iv. 11.

14. Soon after this, Herod, having for some time received instructions from John, ch. vi. 20, and at last being reproved by him about a woman with whom he lived incestuously, ch. vi. 17, imprisoned him. And after this his imprisonment, Matt. xiv. 3, Jesus went from Nazareth into Galilee, (see note [e] on Matt. iv.) and there began to proclaim the doctrine of his Father concerning this approaching reformation and change that God as a King should now work in the world, especially among the Jews.

15. And the form of his proclamation was in these or the like words: The days of the coming of the Messias so long expected and prophesied of are now come, and God's remarkable judgments upon the whole nation are approaching, (see note [c] on Matt. iii.) which there is no way to avert from any but by believing the gospel now to be preached by Christ, and amending of their lives.

<sup>c</sup> washing their net: see note [a] on Luke v.

17. And having first shewed them a great miracle, convinced them of his divine power, he called them to be his disciples, telling them that he would employ them in an office of greater importance, and so enable them for it that they should be able to win men to righteousness as now to get fishes into their nets.

18. And upon this command of his immediately they left their employments, and as disciples attended constantly on him.

<sup>d</sup> with their father Zebedee, Matt. iv. 21, and other labourers here mentioned, ver. 20, all together in a ship, mending—

<sup>1</sup> as it were, *ὥσελ*.

*καὶ αὐτοὺς ἐν τῇ πλοῖφ.*

<sup>2</sup> exposeth him, or leadeth him.

<sup>3</sup> and those in the ship or boat,

the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into <sup>a</sup> Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man <sup>f</sup> with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to <sup>g</sup> destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And <sup>h</sup> when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, <sup>h</sup> What thing is this? <sup>i</sup> what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

20. See note [a] on Luke v.

<sup>a</sup> a city of Galilee, called Capernaum, Matt. iv. 13.

22. And they wondered extremely at his way of instructing them, Matt. vii. 28. For his manner of teaching was not like that of the doctors of their law, who only expound the law and tell them the traditions of their fathers the Jews; but he as one that came with power from heaven to give new rules of life delivered his doctrine with great authority.

<sup>f</sup> possessed with a devil, (Luke iv. 33, see Mark iii. 22. 30,) which cast him into a fit of epilepsy; and—

<sup>g</sup> subdue, quell, undo us, cast us out of our possessions? I know—

<sup>h</sup> This is more than was ever heard of before, and therefore sure his doctrine comes from heaven in an extraordinary manner; for it appears that he hath an authority over the devils themselves, and they are subject to him.

<sup>i</sup> in an unclean spirit; so ch. v. 2: see note [a] on 2 Cor. xii. <sup>h</sup> the unclean spirit having disquieted him, (troubled him, wrought or boiled within him: see note [c] on ch. ix.) and having cried, σκαρδξαν καὶ κρδξαν. <sup>h</sup> what is this new doctrine? that, τίς ἡ διδασχὴ ἡ καὶ νῆ αὐτη, &c.

28 And immediately his fame spread abroad <sup>7</sup> throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and <sup>k</sup> took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And <sup>l</sup> all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and <sup>m</sup> they that were with him followed after him.

37 And when they had found him, they

<sup>1</sup> through all Galilee, a third partition of Palestine, called the ambient or circumjacent region of the nations which encompassed Judæa. See note [e] on Matt. iv.

<sup>k</sup> took hold of her hand, and raised or lifted her up; and as soon as he did so, the disease forthwith left her, and she was so well that immediately she attended and made provision for them.

<sup>l</sup> well nigh all the inhabitants of that place were gathered—

<sup>m</sup> the rest of the disciples, whom he had called, pursued and sought after him.

<sup>7</sup> into the whole adjacent region of Galilee, ὅλην τὴν περὶ χωρον τῆς Γαλιλ. εὐθέως.

<sup>e</sup> presently,



said unto him, <sup>a</sup> All men seek for thee.

<sup>n</sup> Sir, thou art extremely inquired for and sought after by all.

38 And he said unto them, Let us go into the [*b*] next towns, that I may preach therealso: <sup>o</sup> for therefore came I forth.

<sup>o</sup> for that was the appointment and employment for which I was sent by my Father.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, <sup>p</sup> If thou wilt, thou canst make me clean.

<sup>p</sup> If it be thy pleasure to shew forth thy power, thou art most able to cure me of my leprosy.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, <sup>q</sup> I will; be thou clean.

<sup>q</sup> It is my pleasure; be thou cured of thy leprosy.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And <sup>r</sup> he straitly charged him, and forthwith sent him away;

<sup>r</sup> with threats commanding him not to speak of it, (see note [*b*] on Matt. viii. 4,) he forthwith—

44 And saith unto him, See thou say nothing to any man: but go thy way, <sup>s</sup> shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

<sup>s</sup> See notes [*c*] [*d*] on Matt. viii.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could <sup>t</sup> no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

<sup>t</sup> no longer with safety come publicly into the city, but was fain to withdraw himself into places of solitude, (see note [*b*] on Matt. viii.) and yet even there the people found him out, and in great multitudes came to him from all parts.

## CHAP. II.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

1. And after a while he came openly in the day time into the city Capernaum, ch. i. 21, 45, (see Matt. ix. 1,) and went, as it is probable, into Simon's and Andrew's house, ch. i. 21; and it was—

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

3. And there was a company which came unto him, bringing—

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw <sup>a</sup> their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

<sup>a</sup> the great confidence which the sick man and his friends had of Christ's power to cure him, he said—

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

7. This must needs be a wicked blasphemous thing to assume that to himself which belongs only to God; for sure none can forgive sins—

8 And immediately when Jesus <sup>b</sup> perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

<sup>b</sup> discerned by his divine spirit, which alone is able to know the secrets of the heart, (see note [a] on Rom. ix.) he said—

9 Whether is it easier to say to the sick of the palsy,

*Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?*

10 But that ye may know that the Son of man hath power<sup>c</sup> on earth to forgive sins, (he saith to the sick of the palsy,)

<sup>c</sup> See Matt. ix. 6.

11 I say unto thee,<sup>d</sup> Arise, and take up thy bed, and go thy way into thine house.

<sup>d</sup> Receive health, or recover from this disease, and take—

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners<sup>1</sup> sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, <sup>e</sup> How is it that he eateth and drinketh with publicans and sinners?

<sup>e</sup> If your master be a pious and holy person, how comes it to pass that he observeth not that which all pious Jews (those of the sect of the Pharisees, ch. vii. 3, 4.) observe most carefully? viz. to abstain from all pollutions, and so not to eat or converse with any heathen person, or such as frequently trade with such.

<sup>1</sup> Or, *came also and sat (or lay) together*; for the King's MS. reads, *καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκ.*



17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: 'I came not to call the righteous, but sinners to repentance.

' my special business for which I am sent is to reduce wicked men to new life.

18 And the disciples of John and <sup>2</sup> of the Pharisees <sup>3</sup> used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

<sup>2</sup> according to their custom of frequent fasting, were now on a day of fast: and they—

19 And Jesus said unto them, Can <sup>b</sup> the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

<sup>b</sup> See note [e] on Matt. ix. 15.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: 'else the new piece that filled it up taketh away from the old, and the rent is made worse.

<sup>c</sup> if he do not take care not to run that error, that patch of new cloth (see Matt. ix. 16.) taketh away—

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be <sup>d</sup> marred: but new wine must be put into new bottles.

23 And it came to pass, that he went

<sup>2</sup> Or, the Pharisees; for the King's MS. (and divers others) read, *καὶ οἱ Φαρισαῖοι*; and in the end of the verse *καὶ οἱ τῶν Φαρισαίων* is left out.

<sup>3</sup> were fasting, *ἦσαν νηστεύοντες*.

<sup>d</sup> perish, *ἀπολούνται*.

through the corn fields on the <sup>k</sup>sabbath day; and his disciples [*a*] began, as they went, to pluck the ears of corn.

<sup>k</sup> See Matt. xii. 1.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God <sup>51</sup>[*b*] in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

<sup>1</sup> in the time of Abimelech, just before Abiathar's coming to the high priesthood, and did eat—

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

28. See note [*a*] on Matt. xii.

### CHAP. III.

AND he entered again into the <sup>a</sup>synagogue; and there was a man there which had a withered hand.

<sup>a</sup> the synagogue at Capernaum, ch. i. 21.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

2. And the Pharisees, ver. 6, desirous to have somewhat to lay to his charge, thought they had now an opportunity, and therefore observed greedily what he would do to this lame man, whether he would heal him on the sabbath day or no.

3 And he saith unto the man which had the withered hand, Stand forth.

<sup>5</sup> about, or before Abiathar's being high priest.

4 And he saith unto them, <sup>b</sup> Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved <sup>c</sup> for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway <sup>d</sup> took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; <sup>1</sup> insomuch that <sup>e</sup> they [*a*] pressed upon him for to touch him, as many as had plagues.

11 And unclean

<sup>b</sup> Which do you conceive to be most unlawful on the sabbath day, to hurt by not helping, when I am able, to be guilty of killing one whom I can save? or else to work a cure, to deliver one in distress or danger?

<sup>c</sup> that their hearts were so hardened, as flesh which hath a thick skin grown over it, keeping his words or miracles from having impression on them.

<sup>d</sup> entered a consultation with the Herodians; see note [*b*] on Matt. xxii.

<sup>e</sup> they besought him to give them leave but to touch him, and as many of them as had any disease upon them, (see note [*c*] on 1 Cor. iv.)

11. And those that were possessed with devils, or the devils in the possessed, when—

<sup>1</sup> so that they fell down before him.



spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged <sup>f</sup> them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* <sup>g</sup> whom he <sup>2</sup> would : and they came unto him.

14 And he ordained twelve, that they should <sup>1</sup> be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils :

16 And Simon he surnamed Peter ;

17 And James the son of Zebedee, and John the brother of James ; and he surnamed them <sup>[b]</sup> Boanerges, which is, The sons of thunder :

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the <sup>3</sup> Canaanite.

19 And Judas Iscariot, which also <sup>4</sup> betrayed him : and they <sup>5</sup> went into <sup>1</sup> an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay

<sup>f</sup> those that were thus cured by him, and dispossessed (see note <sup>[b]</sup> on Matt. viii.)

<sup>g</sup> a select number : and they—

<sup>h</sup> be continually attendant on him as disciples are wont, and go on his errands, to preach his doctrine, &c.

15. And to those he gave power—

16. And these twelve were, 1. Simon, on whom he bestowed a surname, signifying a stone, or rock.

<sup>1</sup> the forementioned house in Capernaum, ch. ii. 1.

20. And again so great a multitude came in unto him, that they had no time or vacancy to take food, he and his disciples.

21. And when his kindred heard the reports abroad concerning him, they came to him to get him home

<sup>2</sup> pleased, *ἡθέλειν* : see note on Col. ii. 18.

<sup>3</sup> Zelot : see note on Matt. x. 4.

<sup>4</sup> delivered

him up, *παρέδωκεν αὐτόν*.

<sup>5</sup> come into the house, *ἔρχονται εἰς οἶκον*.

hold on him: for they said, <sup>6</sup> He is [c] beside himself. with them; for it was commonly reported that he was in some excess or transportation.

22 ¶ And the scribes which came down from Jerusalem said, <sup>k</sup> He hath Beelzebub, and by the prince of the devils casteth he out devils.

<sup>k</sup> He is possessed with the devil, the prince or chief of the devils, (see note [f] on Mark xii.) and by his power it is, not by any divine authority, that he cures and casts out devils.

23 And he called them *unto him*, and said unto them in parables, <sup>1</sup> How can Satan cast out Satan?

<sup>1</sup> See Luke xi. 18.

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if <sup>m</sup> Satan rise up against himself, and be divided, he cannot stand, but hath an end.

<sup>m</sup> the whole community of devils make an insurrection and schism against one another, they will certainly be destroyed and not long continue.

27 No man can enter into a strong man's house, and <sup>7</sup> spoil his goods, except he will first bind the strong man; and then he will spoil his house.

27. No man can come into the house of a strong man, and rob him. See Matt. xii. 29.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

28. See Matt. xii. 31.

29 But he that <sup>n</sup> shall blaspheme against the Holy Ghost hath never forgiveness, but is <sup>8</sup> in danger of eternal damnation:

<sup>n</sup> shall resist the Holy Spirit, (see note [h] on Matt. xii.) there is no pardon to be had for him, without particular repentance and reformation, but is—

30 Because they said, <sup>o</sup> He hath an unclean spirit.

<sup>o</sup> The miracles he doth are by the power of the devil, ver. 22.

<sup>6</sup> That he was out of himself. <sup>7</sup> take away or plunder his household stuff, *διαρπάσαι τὰ σκεύη*.

<sup>8</sup> liable to, *ἐνοχος*.

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown<sup>a</sup> in their hearts.

16 And these are they likewise which<sup>c</sup> are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are<sup>e</sup> offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the<sup>7</sup> lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed?<sup>8</sup> and not to be set on a candlestick?

disciples are supposed to be, (see Matt. xiii. 13,) and therefore it is strange you should not understand my meaning in this parable, which is an essay of what may be expected of you in others the like hereafter, this being the way in which I shall commonly speak unto you.

15. Those which are answerable to the ground which is by the way on which men tread, are they which, when the word is sown, hear it, and Satan—

<sup>c</sup> receive the seed on stony—

17. The word in them hath not found any mould or soil wherein to take root; and that is the reason that whatever their resolutions are, they endure—

<sup>f</sup> the various objects of men's carnal appetites, being entertained and admitted by them, stifle the commands of Christ, as weeds do good corn, by overgrowing it,

21. The gospel of Christ wheresoever it is received, as it ought, is diffusive of itself, is as a candle lighted and brought into a room, on purpose to shine forth to others in communicating the light we have, (see Matt. v. 15,) and in actions of the light, Christian performances.

<sup>5</sup> Or, out of their heart, for the King's MS. reads, ἀπὸ τῆς καρδίας αὐτῶν. <sup>6</sup> scandalized, σκανδαλίζονται. <sup>7</sup> desires which are about other things, αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι. <sup>8</sup> is it not that it may be put, οὐχ ἵνα ἐπιτεθῇ.



22 For there is nothing hid, <sup>9</sup> which shall not be manifested; <sup>10</sup> neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, <sup>11</sup> Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the <sup>12</sup> blade, then the ear, after that the full corn in the ear.

29 But when the fruit <sup>13</sup> is [b]rought forth, immediately he putteth in the sickle, because the harvest is come.

22. For the doctrine which is taught you by me, in or out of parables, must be both practised and published by you, and therefore (for no other reason) it is revealed to you, and that by way of parables, which are the obscuring of it, that having acquired the understanding of them you may set the more value on them for your own practice, and be more industrious to communicate them to others: see Matt. x. 26.

23. And therefore let there be a weight laid on these and all other my words, and be sure you lay them up to do accordingly.

24. And he further said unto them, Mark diligently (and practise accordingly) what you hear: as you deal with God, so will he deal with you; and to those of you that heed and make use of what is said to you, more knowledge shall be revealed.

25. For he that makes use of that grace and knowledge which he hath, (see note [b] on Matt. xiii.) he shall improve extremely; the very using his talent well, the exercising of Christian virtues, and the teaching them to others, is a sure way of improving it, and besides, God's blessing and grace to him is a great though insensible addition also; and, on the contrary, that which is not used decreases and moulders away, and it is just with God to withdraw it.

26. To which purpose he used another parable: The state of Christianity is as if a man should till and sow his ground,

27. And having done so, never do more toward the growing of the corn, but go to bed at night and rise in the morning, and yet without any contribution of his, it comes up and grows insensibly, he knows not how.

28. For the earth itself by its own strength, (and the continual warmth and influences of heaven, and the dews and showers that God is pleased to afford it,) without any further labour or daily assistance of the husbandman, completes the whole work, sends out a spear of grass, as it were, first, then a blade, &c.

29. And when it is perfectly ripe, he reaps it in the time of harvest; so, when Christ hath made known our duty to us, he expects, without more ado, that we should set to the performance of it, make good resolutions, bring forth good fruit, and when we have finished

<sup>9</sup> which should not be made manifest, *ὃ ἐὰν μὴ φανερωθῇ*. <sup>10</sup> nor was it made secret, *οὐδὲ ἐγένετο ἀπόκρυφον*.

<sup>11</sup> Consider, *Βλέπετε*.

<sup>12</sup> green corn like grass, then the stalk, or, stalk, then the full corn on the stalk, *χόρτον, εἶτα στάχυν, εἶτα πλήρη σίτον ἐν τῷ στάχυϊ*.

<sup>13</sup> is ripe.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, <sup>ε</sup> as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And <sup>14b</sup> the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him <sup>15i</sup> even as he was in the ship. And there were also with him other little ships.

37 And there arose a great <sup>k</sup> [c] storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they a-

our course, he then takes us to himself and rewards us: and whensoever Christ's word and grace meets with an honest heart, thus it is upon his first being revealed to him.

30. The same also is the meaning of that other parable.

31. The state of Christianity is like to the sowing of mustard seed: there the word and grace of Christ is sown in the heart, as a little grain of mustard seed in a garden; it is small and unconsiderable at the sowing, as the mustard seed is the least of all seeds.

32. But being sowed, as the mustard seed comes up, and within a while grows into a tree, (Luke xiii. 19,) and hath branches big enough for birds (to build nests in and roost, Luke xiii. 19, or) to be defended from sun or weather in them, so doth that in the honest heart bring forth most abundantly, by the grace and blessing of God upon the use of his talents of grace.

<sup>ε</sup> in such a manner as was most intelligible, and withal most profitable for them.

<sup>b</sup> on a certain time, Matt. viii. 23, in the ship—

<sup>i</sup> alone, without the multitude in the ship.

<sup>k</sup> tempest of wind and rain together, and the waves—

<sup>14</sup> on that day, ἐν ἡμέρῃ τῇ ἡμέρῃ.

<sup>15</sup> as he was, into the ship, ὡς ἦν ἐν τῷ πλοίῳ.

wake him, and say unto him, Master, <sup>k</sup> carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? <sup>l</sup> how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

<sup>k</sup> we are ready to be drowned, and wilt thou continue asleep, and take no care to preserve us?

<sup>l</sup> how should it be possible for you after so many evidences and experiments of my power, and readiness to preserve you, not at all to trust or rely on me?

## CHAP. V.

AND they came over unto the other side of the sea, into <sup>a</sup> the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs <sup>b</sup> [a] man with an unclean spirit,

3 Who had <sup>c</sup> his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

<sup>a</sup> the coast where Gadara, Matt. viii. 28, and Gergesa lie together: see ch. viii. 10.

<sup>b</sup> two men, Matt. viii. 28, which were in a phrensy, possessed with devils, in a raving lunatic manner of unruliness.

3. And one of them here mentioned (as the other also in St. Matthew) had—



6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou [b] torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What is thy name? <sup>c</sup> And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, <sup>b</sup> Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come

7. And the devil that possessed him made use of the man's voice to cry aloud to Jesus, and say, Let me alone, thou eternal Son of the supreme God; I beseech thee earnestly for God's sake, who hath permitted me thus to possess and wound this man, not presently to throw me into my chains.

<sup>c</sup> And the devils that possessed him answered Jesus, saying, It is not any peculiar name that is competent to us, unless that of a legion, or regiment of six thousand soldiers among the Romans, there be so many of us in this man.

10. And the devil was very importunate in his request, that if he were forced to go out of that man, he might yet stay in those parts, and get some other habitation.

<sup>d</sup> Permit us to enter into the swine, Matt. viii. 13.

13. And although this was foreseen by Christ to be the certain drowning of the swine, and though he seldom wrought any destructive miracle, yet that the people might see the virulency of these devils, if not restrained by him, and so the mercy done to those that were possessed, and likewise the mercy now approaching to their country by the coming of Christ, if they will accept of it, and withal to try whether their love to their swine was greater than that to their own souls, he permitted the devils to go into the swine, that is, forbad them not, did not violently restrain them.

<sup>e</sup> the inhabitants of the city and the whole country went out—

to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and <sup>1</sup>in his right mind: 'and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh [c] one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought

'and that sight wrought an awe and a reverence in them, an acknowledgment of the power of Christ that had done it: and they—

16. And they that had been present all the time, gave them the whole relation, the mercy to the poor man, and the drowning of the swine.

17. And when they heard the one with the other, their love of the world prevailed so far above their care of that which was so much more precious, that they earnestly besought him to depart—

<sup>1</sup> sober, or, in temper, σωφρονούντα.

him greatly, saying,  
My little daughter  
lieth at the point of  
death: *I pray thee,*  
come and lay thy  
hands on her, that  
she may be healed;  
<sup>g</sup> and she shall live.

24 And *Jesus* went  
with him; and much  
people followed him,  
and thronged him.

25 And a certain  
woman, which had  
an issue of blood  
twelve years,

26 And had suffer-  
ed many things of  
many physicians, and  
had spent all that she  
had, and was no-  
thing bettered, but  
rather grew worse,

27 When she had  
heard of *Jesus*, came  
in the press behind,  
and touched his gar-  
ment.

28 For she said, If  
I may touch but his  
clothes, I shall be  
whole.

29 And straightway  
the <sup>h</sup> [d] fountain of  
her blood was dried  
up; and she felt in  
*her* body that she  
was healed of that  
<sup>2</sup> plague.

30 And *Jesus*, im-  
mediately knowing  
in himself <sup>1</sup> that vir-  
tue had gone out of  
him, turned him a-  
bout in the press,  
and said, Who  
touched my clothes?

31 And his disciples  
said unto him, Thou  
seest the multitude  
thronging thee, and  
sayest thou, Who  
touched me?

32 And he looked  
round about to see  
her that had done  
this thing.

33 But the woman

<sup>g</sup> and I am confident she will recover.

28. Being thus confidently persuaded in her mind  
that the least touch of his clothes would cure her.

<sup>h</sup> flux.

<sup>1</sup> some cure had been wrought by touching him,  
turned—

<sup>2</sup> disease, *μωστρυος*.



<sup>k</sup> fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole <sup>l</sup> of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house* *certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man <sup>4</sup> to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth <sup>l</sup> the tumult, <sup>4</sup> and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and <sup>m</sup> them that were with him, and entereth in where

<sup>k</sup> being by what had been wrought in her assured of his divine power, and so stricken into a great awe and reverence towards him, came and—

37. And the father and the mother, Luke viii. 51, leading him the way, he permitted none of his own company to go into the house along with him, save—

<sup>1</sup> See Matt. ix. 23.

<sup>m</sup> Peter and James and John, ver. 37.

<sup>3</sup> from thy disease, *μάστιγός σου*. <sup>4</sup> follow with him, *συνακολουθήσαι αὐτῷ*. <sup>5</sup> Or, of them that; for the ancient Gr. and Lat. MS. reads *κλαιόντων*.

the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

43. See note [b] on Matt. viii.

## CHAP. VI.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, <sup>a</sup>he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath *this man* these things? and what wisdom *is* this which is given unto him, that <sup>even</sup> such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, <sup>b</sup>A prophet

<sup>a</sup> he went into their synagogue, and there expounded the Old Testament to them, to their great amazement, whereupon they questioned among themselves how he should be able to do this, who gave him this wisdom, and withal this power of miracles, saying,

3. Is not this man the son of Joseph the carpenter, brought up in the same trade with him? is not Mary his mother, and James, &c. his near kinsmen? and do not his near kinswomen live among us? And thus upon the consideration of his mean and known beginnings they were discouraged from following, and so forsook him.

<sup>b</sup> A prophet is not so subject to be despised and set at nought any where as among them that are nearest to him, that think they know his beginnings, &c.

phet is not <sup>2</sup>without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power <sup>c</sup>over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, <sup>3 d</sup>In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, <sup>4</sup>when ye depart thence, shake off the dust under your feet, <sup>e</sup>for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and <sup>f</sup>preached that men should repent.

5. And accordingly there was such a general unbelief and undervaluing him there in his own country, that he had no fit opportunity there to shew his power in working miracles: only a few sick people that had faith to be healed came and besought him, and those by his bare laying his hands on them were healed presently: see Luke iv. 23.

<sup>c</sup> to cast the devils out of those that were possessed by them.

8. See note [e] on Matthew x.

<sup>d</sup> Whensoever ye come into a town or city, the first house ye enter into, let it be the place of your abode while ye stay in that city.

<sup>e</sup> as a significative ceremony what a crying sin this is, and what a punishment will attend it, (Matt. x. 14.) and that they may know that a prophet hath been among them, Ezek. xxxiii. 33, that it is the message of God which they have rejected. Verily—

<sup>f</sup> preached or proclaimed in the same words that John Baptist and Christ had done before them, saying, Repent, for the kingdom of God is at hand, Matt. x. 7.

<sup>2</sup> despised any where but, ἄτιμος εἰμή. ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε.

<sup>3</sup> Where, ὅπου.

<sup>4</sup> depart thence and shake,



13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*. 13. And they cast devils out of many that were possessed by them, and using no other means but only that of unction (and laying on their hands, ch. xvi. 18.) they cured many sick persons.

14 And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and <sup>g</sup> therefore mighty works do shew forth themselves in him.

<sup>g</sup> now he is risen, the same power that raiseth him worketh also miraculously in him.

15 Others said, That it is Elias. And others said, That it is <sup>h</sup> a prophet, or as one of the prophets.

<sup>h</sup> one of the old prophets raised from the dead, or else such an one as they were of old now newly raised up.

16 But when Herod heard *thereof*, <sup>i</sup> he said, It is John, whom I beheaded: he is risen from the dead.

<sup>i</sup> the conscience of what he had done to John Baptist made him fear, and say, It is John—

17 <sup>5</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison <sup>j</sup> for Herodias' sake, his brother Philip's wife: for he had married her.

<sup>j</sup> on occasion of Herodias, whom Herod had married, though she were his own brother's wife.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

18. Whereupon John dealt freely and plainly with him, and told him that it was utterly unlawful for him to live with her.

19 Therefore Herodias <sup>6</sup> [a] had a quarrel against him, and would have killed him; but she could not:

19. Herodias therefore, being touched with this, designed him a mischief, and would have removed him out of the way by some death or other, but could not any way compass it:

20 For Herod feared John, knowing that he was a just man and an holy, and <sup>7</sup> [b] observed him; and when he heard him, he did many things, and heard him gladly.

20. For Herod because of his authority with the people, on whom John had wrought very much, (saith Josephus,) was afraid to meddle with him, Matt. xiv. 5, and besides knew him to be a just and holy man, which extorted respect from him, and accordingly he had care to keep him safe, and moreover heard him oft, and in obedience to him did reform many things, and indeed took a delight to hear him, but this one particular of Herodias stuck so close to him, that John's reproofs could not prevail to make him part with her.

21 And when [c] a

<sup>6</sup> For that Herod, *Αὐτὸς γὰρ ὁ Ἡρώδης*.  
looked to him.

<sup>6</sup> was angry with him.

<sup>7</sup> kept him, or

<sup>9</sup> convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and <sup>9</sup> chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that <sup>10</sup> sat with him, the king said <sup>k</sup> unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, <sup>11</sup> I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent <sup>12</sup> an [d] executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the

<sup>k</sup> to Herodias's daughter, Ask—

26. And Herod the king was exceeding sorrowful and much troubled, not only that he should be obliged to shed blood upon his birthday, (see note [L] on Matt. xiv.) but especially as having a reverence and kindness to John, ver. 20, and also fearing the inconvenience that might come of it by reason of the authority which John had with the people, Matt. xiv; and yet, because he had sworn so publicly before those that were at the feast with him, that they might not discern either imprudence or inconstancy in him—imprudence in promising, or inconstancy in not performing—he granted her request.

<sup>8</sup> festival day came, when Herod on the anniversary of his birth, τοῖς γενεσίοις. <sup>9</sup> principal men: see note [e] on John i. <sup>10</sup> were at meat with him, συνακαειμένοις. <sup>11</sup> I desire, Ἰθὺν: see note [g] on Col. ii. <sup>12</sup> a soldier of his guard.

damsel: and the damsel gave it to her mother.

29 And when <sup>1</sup>his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

<sup>1</sup> John's disciples

30 And the apostles gathered themselves together unto Jesus, and <sup>m</sup>told him all things, both what they had done, and what they had taught.

<sup>m</sup> gave him an account of their preaching and miracles, and of the success of both of them.

31 And he said unto them, Come ye <sup>n</sup> yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

<sup>n</sup> alone, and nobody else with you, into—

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent <sup>o</sup> them, and came together unto him.

<sup>o</sup> the disciples, and—

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

34. See Matt. ix. 36.

35 <sup>13</sup> And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and <sup>14</sup> now the time is far passed.

35. And when it began to be late toward the evening, (see note [*d*] on Matt. xiv.) the disciples—

36 Send them away, that they may go into the country round

<sup>13</sup> And much time being now past, Καὶ ἤδη ὥρας πολλῆς γενομένης. long while, ἤδη ὥρα πολλή.

<sup>14</sup> it is already a



about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down [e] by companies upon the green grass.

40 And they <sup>15</sup> sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full <sup>p</sup> of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida,

40. And they lay down in several companies or divisions on the ground, after the manner that they used on beds whereon they were wont to eat, (see note [g] on Matt. viii.) by hundreds—

<sup>p</sup> of the broken pieces of bread and of the remainder of the fishes.

44. And they that were entertained and supped on these few loaves and fishes were about—

<sup>15</sup> lay down bed by bed, ἀνέπεσον πρασιαὶ πρασιαί.

while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And <sup>9</sup>when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and <sup>†</sup>about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been <sup>16</sup>a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For <sup>\*</sup>they considered not *the miracle* of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway

<sup>17</sup> <sup>†</sup>they knew him,

<sup>9</sup> in the night, (see note [d] on Matt. xiv.) the ship—

<sup>†</sup> toward morning he came walking on the sea, and appeared to design not to come to them, but to pass by them farther that way.

<sup>\*</sup> they had not so laid to heart the miracle of the loaves as to believe him able to do such a miracle as this, (that of multiplying the loaves, &c. being as truly an act of divine power as this of walking upon the sea,) which was a great stupidity and dulness in them.

<sup>†</sup> those of the country took knowledge of him.

<sup>16</sup> an apparition, or phantasm, φάντασμα. <sup>17</sup> Or, the men of that place knew him; for the King's MS. reads, ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into <sup>18</sup> villages, or cities, or <sup>a</sup> [f] country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

<sup>a</sup> the villages in the country regions without the cities, they laid—

## CHAP. VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples <sup>a</sup> eat bread with [a] defiled, that is to say, with unwashen, hands, they found fault.

<sup>a</sup> take their dinner, their meat without using the ceremony of washing their hands before it, they found fault.

3 For the Pharisees, and all the Jews, except they wash <sup>their</sup> <sup>1</sup> hands <sup>2</sup> [a] oft, <sup>b</sup> eat not, holding the tradition of the elders.

<sup>b</sup> do not eat any meat; and this in obedience to an ordinance made by their predecessors, not recorded in the scripture of the Old Testament.

4 And <sup>when they</sup> <sup>come</sup> from the <sup>3</sup> [b] market, except they [c] wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of <sup>4</sup> tables.

4. And when they come from the market or hall of judgment, or any the like mixed assemblies, they wash their hands solemnly (for fear they may have been defiled there) before they eat. And in their matter of washing, many other ordinances there are which they think themselves bound to observe as laws divine; as, the washing of cups to drink in, of pots containing somewhat above a pint, of brassen vessels, (when earthen vessels, if defiled, were to be broken,) and also of beds, on which they did eat then, as now on tables.

5 Then the Pharisees and scribes asked him, Why <sup>c</sup> walk not thy disciples ac-

<sup>c</sup> observe not thy disciples the ordinances of our progenitors, which forbid to eat bread with—

<sup>18</sup> towns, or cities, or regions, κώμας ἢ πόλεις ἢ ἀγοοὺς.

<sup>1</sup> arms.

<sup>2</sup> up to the wrist.

<sup>3</sup> hall of judgment. <sup>4</sup> beds, κλινῶν.



according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them,

<sup>d</sup> Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the <sup>e</sup> commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such likethings ye do.

9 And he said unto them, <sup>6</sup> Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso <sup>7</sup> curseth father or mother, let him die the death:

11 But ye say, <sup>e</sup> If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many

<sup>d</sup> You are the very sort of hypocrites of which Isaiah prophesied, ch. xxx. 13, men that profess great strictness in performances toward God, and practise in some external things more than God commands them, and impose these upon others as the commands of God, when they are only human ordinances: as for the inward purity of heart, and actions, to which all God's laws of washings, &c., all the ceremonial law of legal uncleanness, did refer, being but the shadow to pourtray the true substantial purity of the heart and soul, the fountain of actions, they take no care of them, transgress against this substantial part of religion in the foulest manner, and spend all their time in these external superfluities, washing of pots, &c., the ordinances of their rabbins only.

9. And he said unto them, Is not this fair worship and serving of God, to reject all the prime commands of God, the most considerable parts of religion, and act directly contrary to them, and satisfy and content yourselves with some external performances which are not at all commanded by God, but only by yourselves

or your rabbins?

10. Exod. xx. 12, and Exod. xxi. 17: see note [b] on Matt. xv.

<sup>e</sup> If when a man's parents want any thing which the son hath, (and so is bound by nature and the fifth commandment to give it them,) he can tell them that he hath taken an oath, not to relieve them, he shall be free from the obligation of the fifth commandment. See note [c] on Matt. xv.

13. And so by this invention of yours ye free a man from any obligation of honouring or succouring his parents when he hath no mind to it: and many—

<sup>b</sup> injunctions, ἐντάλματα. <sup>6</sup> You do fairly disannul, or abolish, Καλῶς ἀθετεῖτε. <sup>7</sup> revileth, or speaketh ill of, κακολογῶν.

such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand :

15 There is nothing from without a man, that entering into him can defile him : but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that <sup>f</sup> whatsoever thing from without entereth into the man, *it* cannot defile him ;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil <sup>8</sup> thoughts, adulteries, murders, fornications,

22 Thefts, <sup>9</sup> covetousness, wickedness, deceit, lasciviousness, an evil eye, <sup>10</sup> blasphemy, pride, <sup>[d]</sup> foolishness :

15. As for your question, ver. 5, about washing, know this, that the true and real pollutions which God would have all men to avoid are not those which come from the meats and drinks, and such external things, but those of wicked thoughts and words and actions, those are the great defilements principally aimed at in the legal prohibitions, and forbidden by them.

16. Take notice of what I say, though it be contrary to the rules of purity as they are understood and practised by you ; for this is a reformation that I am sent to work in your law.

<sup>f</sup> meats, drinks, &c., whatsoever entereth into—

19. Because his heart or soul being the principal part of him, and that which alone is capable of defilement, all sin being an act of his will and choice, the meats which we take in enter only into the stomach and belly, not into the heart ; and being taken in, if there be any polluted part in them, that is voided and carried out in the draught ; and by the purging out those dregs all meats are made clean and nutritive.

20. But as in the law of Moses it is observable that the excrements and whatsoever (almost) comes out of a man polluted all it touched, Deut. xxiii. 13 ;

21, 22. So thereby is signified that all defilements of the man are those that come from within him, having their beginning from men's wicked will and choice : such are evil machinations, or conspiracies, (see note [e] on Matt. xv.) adulteries, fornications, homicides, thefts, inordinate lusts, (see note [h] on Rom. i.) villanies, cheating, effeminacy, envy and covetousness, calumniatings, haughtiness, or despising of others, foolish vain-glorious boasting.

<sup>8</sup> machinations, διαλογισμοί.  
<sup>10</sup> calumny, βλασφημία.

<sup>9</sup> immoderate desires, wickednesses, πλεονεξίαι, πονηρίαι.

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went <sup>g</sup> into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was <sup>h</sup> a Greek, a Syro-phenician by <sup>i</sup> nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, <sup>i</sup> Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, <sup>k</sup> Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst

23. These vile things are they that are truly said to come out of the man, that is, out of his soul, betraying themselves by actions, and leaving a stain and blemish upon it.

<sup>g</sup> to the utmost parts of Palestine, which border upon Tyre and Sidon—

<sup>h</sup> not of the Jewish profession, but by religion an heathen, born near the sea shore called Phenicia and Canaan: see note [*f*] on Matt. xv.

<sup>i</sup> I am first to exercise my office, to distribute my miracles of mercy, among the Jews, which have always had a nearer relation to God than any other nation, and all other nations looked on by them as vile and profane, not to be conversed with; they are first to be taken care for, and when they have their fill, then the fulness of God's mercy may overflow to the Gentiles.

<sup>k</sup> Though it be so, Sir, yet that which may be had by another poor creature without prejudice to the Jews is all that I beg of thee, and such proportions are allowed even to dogs when the children have the full meal.

29. And he said, The faith expressed by this answer of thine is such, Matt. xv. 28, and so much beyond ordinary, that it shall not go unrewarded, and therefore go thy way—



of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and <sup>12</sup> had an [e] impediment in his speech; and they beseech him to <sup>1</sup> put his hand upon him.

<sup>1</sup> bless him, and so cure him.

33 And he took him aside from the multitude, and put his fingers into his ears, and <sup>m</sup> he spit, and touched his tongue;

<sup>m</sup> touched his tongue with a little spittle on his finger, and nothing else.

34 And looking up to heaven, he <sup>13</sup> sighed, and saith unto him, Ephphatha, that is, <sup>n</sup> Be opened.

<sup>n</sup> All impediments be removed, thy hearing and speaking come to thee.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were <sup>14</sup> beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## CHAP. VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

<sup>2</sup> I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

<sup>12</sup> dumb, or that could hardly speak, tonguetied than above measure, ὑπερπερισσῶς.

<sup>13</sup> groaned, ἐστέναξε.

<sup>14</sup> more

3 And if I send them away fasting to their own houses, <sup>a</sup>they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to <sup>1</sup> sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they <sup>b</sup> did set *them* before the people.

7 And they had a few small fishes: and he blessed, and <sup>c</sup> commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into <sup>2</sup> the parts of Dalmanutha.

11 And the Pharisees came forth, and began to <sup>3</sup> question with him, <sup>c</sup> seeking of him a sign from heaven, tempting him.

<sup>a</sup> either they will faint for want of refreshment, or else to get victuals they will be scattered and dispersed from one another: see note [*m*] on Matt. ix.

<sup>b</sup> distributed them, gave every one of the multitude a portion.

<sup>c</sup> appointed them to give every one a piece of fish.

<sup>d</sup> the coasts of Magdala, Matt. xv. 39, or Magadon, (as St. Jerome and St. Augustine there read it,) a village near which lies another called Dalmanutha; so that either of them might fitly denominate the whole.

<sup>e</sup> requiring him to shew them some miracle from heaven, by which they might know him to be a prophet; but this they did, not out of sincerity of heart, to believe in him upon any such miracle, (of which they had store already,) but only to ensnare him.

<sup>1</sup> lie down, ἀναπεσεῖν. reads, ὑπὸ Μαδουθαῖν.

<sup>2</sup> Or, the borders of Magadon; for the old Gr. and Lat. MS. dispute with him, demanding, συζητεῖν αὐτῷ ζητοῦντες.

12 And he <sup>4</sup>sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, <sup>5</sup>Take heed, beware of the leaven of the Pharisees, and of the leaven of <sup>6</sup>Herod.

16 And they reasoned among themselves, saying, <sup>7</sup>It is because we have no bread.

17 And when Jesus knew it, he saith unto them, <sup>8</sup>Why <sup>9</sup>reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many <sup>1</sup>baskets full of frag-

12. Hereupon saith Christ in a great sadness, This is an infidel perverse sort of people, miracles would be but cast away upon these, and therefore they shall not be afforded them upon asking, only that great miracle of my rising from death, typified by that which befell Jonas, Matt. xvi. 4, that shall be afforded them.

<sup>†</sup> See note [a] on Matt. xvi.

<sup>§</sup> This he saith to reproach us for our negligence in providing and bringing victuals with us.

<sup>h</sup> Why should you think that my speech should relate to your having no bread? as if I were not able to supply that want: will you never understand nor consider what is done before you? will you always be thus senseless, thus unimprovable, that nothing can enter into you, making no use of eyes or ears or memory, after all this?

<sup>1</sup> See note [b] on Matt. xvi.

<sup>4</sup> groaned, ἀναστενδύσας. <sup>5</sup> See, take heed of, Ὡραῖτε, βλέπετε. <sup>6</sup> do ye discourse that ye have no bread? do ye not yet understand nor consider? τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε;



ments took ye up?  
And they said, Seven.

21 And he said unto them, <sup>7</sup> <sup>k</sup> How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit <sup>8</sup> on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he <sup>9</sup> [a] looked up, and said, <sup>10</sup> I see men as trees, but that they walk.

25 After that he put *his* hands again upon his eyes, and <sup>m</sup> made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of <sup>n</sup> Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But

<sup>7</sup> How do ye not consider? Πῶς οὐ συνλεγε; <sup>8</sup> into, eis. <sup>9</sup> recovered sight. <sup>10</sup> I see men, for, as trees, I see them walking; or, I behold men, for I see as it were trees walking: so the King's MS. and many printed copies, βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, πέρυσι.

whom say ye that I am? And Peter answereth and saith unto him, Thou art <sup>o</sup> the Christ.

30 And he charged them that they should <sup>v</sup> tell no man of him.

31 And he began to teach them, that <sup>q</sup> the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying <sup>r</sup> openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, <sup>s</sup> saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, Whosoever <sup>t</sup> will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

<sup>o</sup> the long expected Messiah of the world.

<sup>v</sup> not proclaim him as yet to any that he was the Christ: see Matt. xvi. 20.

<sup>q</sup> the prophecies of the Messiah could not be fulfilled, unless he suffer, and be rejected, and at last put to death by the great consistory or sanhedrim of Jerusalem, (see note [c] on ch. v.) and rise again the third day.

<sup>r</sup> in the hearing of the people (see note [a] on John vii.), or without any figure or parable to involve it, which formerly he had often used, John ii. 19, and iii. 14. Matt. xvi. 4.

<sup>s</sup> telling him, that his proposal was contrary to the will of God, the prophecies, the end of his coming, the salvation of men, and such only as was fit for the adversary of all these to propose to him.

<sup>t</sup> will undertake to be my disciple, must resolve not to care what becomes of his own secular advantages, or of even life itself, but prepare himself for the same death that I shall die before him, and to follow me as a disciple both in life and death.

35, 36. And let me tell him, that the great care of preserving himself, if it make him to deny or forsake me in the pursuit of it, shall not be a probable course of standing him in any stead in this world, it shall be the very means to destroy many, who, if they continued firm to their profession, might probably escape, (see Matt. xvi. 25,) and however, the advantages to the constant and losses to the cowardly in another life are infinitely above all other considerations.

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

37. The losing of life here, if it happen by an unchristian desire to save it, or however, everlasting death, is so great a loss, that nothing else is worth having which is so purchased.

38. See notes [m] and [n] on Matt. xvi.

## CHAP. IX.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no [a] fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not

<sup>a</sup> In this generation, Matt. xxiv. 34, before the death of some that are here, particularly of John, John xxi. 22, shall be that famous coming of Christ as a king, for that act of revenge upon his crucifiers and destroying the Jewish state: see note [c] on Matt. iii., note [a] on Matt. xvii., and note [b] on Matt. xxiv.

<sup>b</sup> changed into another form or manner of appearance before them.

<sup>c</sup> said to Jesus, Lord, what a blessing is this to us to be made partakers of this dignity! let us abide here always. And not knowing what to speak, being, together with his transportation of joy, in a great fright also, (as the rest of them were, so that they fell on their faces, Matt. xvii. 6,) he spake he knew not what, saying, We will make three tents or tabernacles; one for thee and us, &c.



what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, <sup>d</sup> This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, <sup>e</sup> they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they <sup>1</sup> kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, <sup>2</sup> Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is <sup>3</sup> indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to his disciples,

<sup>d</sup> This is he whom I have appointed to reveal my whole will unto you; whatsoever he tells you is perfectly my will and pleasure, and he himself the only eternal Son of God, whom therefore you and all the world are obliged to hearken to and obey.

<sup>e</sup> Elias and Moses were vanished out of sight, and none left, save Jesus—

11. And upon occasion of what they saw and heard in the mount, (see note [a] on Matt. xvii.) they asked Christ, saying, Is it not resolved by all that are skilled in the prophecies of scripture, that Elias must come before that great day that Moses and Elias talked of with thee?

12, 13. And he answered them, saying, It is no doubt prophesied of Elias, Mal. iv. 5, that he should come before the great and terrible day of the Lord, that is, the destruction of the Jews, on purpose to convert and deliver them from it, ver. 6. But let me tell you, John Baptist is this Elias; and he, ye know, is come already as well as I, and they have used him as Ahab used Elias when he was here on earth, stood out obdurate against all his threats; and as they have done with him, so shall they deal with me, persecute, despise, and put me to death, according to the predictions of the old prophets concerning the Messiah, and as was intimated by John Baptist in those words of his, *Behold the Lamb of God, that taketh away the sins of the world*, meaning that I should bear your punishments as a lamb, be sacrificed, and slain by and for you. See Matt. xvii. 11, 12.

<sup>1</sup> held a discourse, disputing among themselves, τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητούντες. <sup>2</sup> The scribes say, Ὅτι λέγουσιν οἱ γραμμα. <sup>3</sup> also is come, καὶ ἦλ. ἐλήλυθε.

he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, <sup>ε</sup> What question ye with them?

<sup>ε</sup> About what do you question the disciples? ver. 14.

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath <sup>h</sup> a dumb spirit;

18 And wheresoever he taketh him, <sup>h</sup> he [<sup>b</sup>] teareth him:

and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

<sup>h</sup> a disease, which when it is upon him takes away his speech (an epilepsy, Luke ix. 39.) and hearing, ver. 25.

19 <sup>ε</sup> He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

19. He said to his disciples, or, In his answer to the man he said to his disciples: see Matt. xvii. 17.

20 And they brought him unto him: and when he saw him, straightway the spirit <sup>7</sup> [<sup>c</sup>] tare him; and he fell on the ground, and wallowed foaming.

<sup>i</sup> put him into a fit,

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into

<sup>ε</sup> What do ye dispute among yourselves? according to some copies, which read, αὐτοῖς, not αὐτοῖς. <sup>6</sup> it throws him down. <sup>ε</sup> Or, he answereth and saith to them: for the King's MS. reads, ἀποκριθεὶς αὐτοῖς λέγει. <sup>7</sup> boiled within him, troubled him.

the fire, and into the waters, <sup>k</sup> to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, <sup>l</sup> If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; <sup>m</sup> help thou mine unbelief.

25 When Jesus saw that the people came running together, he <sup>n</sup> rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inso-much that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he <sup>o</sup> arose.

28 And when he was come into the house, <sup>p</sup> his disciples asked him privately, [*d*] Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; <sup>q</sup> and he would not that any man should know *it*.

31 For he taught

<sup>k</sup> so as to endanger his life.

<sup>l</sup> If thou canst believe me to be able to do it, thou mayest then be capable of this miracle; for all things—

<sup>m</sup> and whatever degree of faith is wanting in me, I beseech thee to pardon, and repair it in me.

<sup>n</sup> commanded the devil that inflicted that disease, saying, Thou evil spirit, which afflictest this person so sorely that he can neither speak nor hear, I charge—

26. And he fell into a sore fit of epilepsy, and therewith was for ever freed of the disease.

<sup>o</sup> recovered.

<sup>p</sup> his disciples, thinking verily that they were not able to cure this disease, asked in private what the reason was.

29. And he told them, that to the curing of this disease they ought to have fasted and prayed, and their not using that means (which they ought to have used) was it that made them not able to do it, and that was the culpable omission which he reprehended in them, ver. 19. See Matt. xvii. 21.

<sup>q</sup> and Christ now determined to be more private, seeing and telling his disciples how little good was now likely to be done by his further miracles, it being certain that the chief of the Jews would, instead of

<sup>s</sup> put him into a great disquiet, πολλά σπαράξαν.



his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. believing on him, put him to death; but as this should be, so within three days he should rise again, and that would be a proper means to convince some. (See note [b] on Matt. viii.) But they understood—

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for <sup>r</sup> they had, as they went along, fallen into a contention which of them was to be preferred before, to take place of the rest.

35 And he sat down, and called the twelve, and saith unto them, <sup>s</sup> If any man desire to be first, <sup>a</sup> The precedence among my disciples, all that they are capable of, that of being governors of the church, brings no advantage to him that hath it, but to be more the servant of other men, more work and business being the only advantage of that precedence, <sup>t</sup> the same shall be last of all, and servant of all. which shall befall you and your successors in the church.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 36, 37. To which purpose he gave them a significative emblem in shewing them a little child, and having done so, taking him into his arms and embracing him; by the former part intimating, (what was before expressed, ver. 35,) that he that will expect to be capable of any office of dignity from him, (to have that authority in the church after, which he hath now from his Father,) humility and meekness is the only way to it; by the second, (his embracing the child,) his great kindness to, and particular owning of such humble followers of his: they have commission from him, as he hath from his Father, and the receiving, or entertaining and submitting to them, is interpretatively the entertaining and obeying of Christ, and by consequence of God the Father, whose commission Christ came with.

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. 38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he <sup>t</sup> followeth not us: and we forbad him, <sup>t</sup> goes not along in our company,

<sup>a</sup> who was greatest, τὸς μεγάλω.

because he followeth  
not us.

39 But Jesus said,  
"Forbid him not:  
for there is no man  
which shall do a  
miracle in my name,  
that can lightly speak  
evil of me.

40 For he that is  
not against us is on  
our part.

41 For whosoever  
shall give you a cup  
of water to drink in  
my name, because  
ye belong to Christ,  
verily I say unto  
you, he shall not  
lose his reward.

42 And whosoever  
shall offend one of  
these little ones that  
believe in me, it is  
better for him that a  
millstone were hang-  
ed about his neck,  
and he were cast into  
the sea.

43 And if thy hand  
offend thee, cut it  
off: it is better for  
thee to enter into  
life maimed, than  
having two hands to  
go into hell, into the  
fire that never shall  
be quenched:

44 Where their  
worm dieth not,  
and the fire is not  
quenched.

45 And if thy foot  
offend thee, cut it  
off: it is better for  
thee to enter halt  
into life, than having  
two feet to be cast  
into hell, into the  
fire that never shall  
be quenched:

46 Where their  
worm dieth not, and  
the fire is not  
quenched.

47 And if thine  
eye offend thee,  
pluck it out: it is

"This proposal of thine is like that of Joshua,  
Numb. xi. 28, and is to be answered as that was by  
Moses, Let as many cast out devils in my name as  
will or can; for though they accompany not with us,  
as then Eldad and Medad were not with the rest of  
the seventy, ver. 27, yet assuredly the same Spirit  
worketh in them, and I shall not be dishonoured by  
such.

40. For he that goes out into the field, doth always  
take one part or other; and his not engaging against  
me, as is evident by his using, not blaspheming my  
name, is an argument infallible that he is on my side,  
believes in my name, which he makes use of to such  
purposes.

41. For it is not only the great eminent perform-  
ances, those which are in you my constant attendants  
and disciples, which is accepted by me, but every the  
least degree of sincere faith and Christian perform-  
ance, (proportionable but to the expressing the least  
kindness, giving a cup of water to a disciple of mine  
for being such,) shall be accepted and rewarded by  
me.

42. And on the other side, he that shall oppose me  
in the least degree, discourage the meanest Christian,  
hinder his progress in Christianity, his condition is  
so sad, that as it were much better for him never to  
have been born, so being born it were a preferment  
to him to be annihilated again.

43—48. It is a sad thing that Christians should,  
by any temptations or occasions whatsoever, be  
aliened from Christ; yet such things are to be looked  
for; and therefore the great misery of it and infe-  
licity lies upon them that do contribute any thing  
towards it (see Matt. xviii. 7). And therefore, if  
any thing that is most near unto thee, most useful,  
or necessary to thy secular concerns, be a means  
to alien thee from the service and confession of Christ,  
part with it most readily and speedily; thou hadst  
better lose that and (after whatever sufferings here)  
inherit heaven eternally, than (after whatever tempo-  
ral enjoyments here) to be thrown into hell, where  
the remorse for such folly, and the sharp torments  
attending it, shall never be at an end.

better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire :

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be [e] salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good : but if the salt have lost his saltness, wherewith will ye season it? \*Have [f] salt in yourselves, and have peace one with another.

49. For every apostate or temporary Christian, every wicked man that by the temptations of the flesh fore-mentioned is taken off from the Christian course, shall (like a burnt offering) be consumed with fire, but every pious man will preserve himself pure from all evil affections, as the sacrifice is by salt from all putrefaction.

\* As the doctrine and grace of Christ is useful to you in respect of yourselves, to eat up corruptions in the soul, so let it have that other quality of salt, as it is a sign of union and of the perpetuity and firmness of that, and so let it engage you in all amity and peaceableness with other men.

## CHAP. X.

<sup>a</sup> departed from Galilee, Matt. xix. 1.

AND he <sup>a</sup> arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, <sup>b</sup> Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, <sup>c</sup> Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, <sup>d</sup> For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

<sup>b</sup> Is it lawful for a man upon a dislike of his wife, for other causes besides fornication, to put her away? This they asked out of an intention to ensnare him, knowing his doctrine in this matter, Matt. v. 32, contradicted that liberty which they had by Moses.

<sup>c</sup> Moses gave us liberty to do so, Deut. xxiv. 1.

<sup>d</sup> This law wherein that was permitted by Moses was written to provide by that means against the inflexibleness and impersuasibleness of the Jews' hearts, which, if this were forbidden them, would be apt to commit some greater villany.

6—9. But the prime law of the creation was quite otherwise, making the union between husband and wife a sacred thing, that must not be violated by any. See note on 2 Peter i. 6.



7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery <sup>o</sup> against her. <sup>o</sup> by living as an husband with her, whom he marries, when he is the husband of another, and causeth his own wife, from whom he thus unreconcilably parteth, to commit adultery, Matt. v. 32; that is, giveth her great occasion and temptation and danger to do so.

12 And if a woman shall <sup>f</sup> put away her husband, and be married to another, she committeth adultery. <sup>f</sup> part with her husband, do her part in absolving the husband from his band to her, and make use of it to marry herself again to another.

13 ¶ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for <sup>s</sup> of such is the kingdom of God. <sup>s</sup> they are of that temper of innocence and simplicity, (and being impotent themselves resign themselves up to be aided and sustained by others,) that they are of all others the fittest emblems of those of whom the Christian church is made up here, and heaven hereafter.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 15. And he that shall not come to Christianity as a little child, with that very humility and self-denial and resignation, and sole dependence on Christ, as is observable in one of this age, shall never be received or entertained by Christ.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into

the way, <sup>1</sup> there came  
<sup>h</sup> one running, and  
kneeled to him, and  
asked him, Good  
Master, what shall I  
do that I may inherit  
eternal life?

18 And Jesus said  
unto him, <sup>1</sup> Why call-  
est thou me good?  
*there is none good*  
but one, *that is*, God.

19 Thou knowest  
<sup>k</sup> the commandments,  
Do not commit adul-  
tery, Do not kill, Do  
not steal, Do not  
bear false witness,  
<sup>2</sup> [b] Defraud not,  
Honour thy father  
and mother.

20 And he answer-  
ed and said unto him,  
Master, <sup>1</sup> all these  
have I observed from  
my youth.

21 Then Jesus be-  
holding him <sup>m</sup> loved  
him, and said unto  
him, One thing thou  
lackest: go thy way,  
sell whatsoever thou  
hast, and give to the  
poor, and thou shalt  
have treasure in hea-  
ven: and come, take  
up the cross, and fol-  
low me.

22 And he was sad  
at that saying, and  
went away grieved:  
for he had great pos-  
sessions.

23 ¶ And Jesus look-  
ed round about, and  
saith unto his disci-  
ples, How [c] hardly  
shall they that have  
riches <sup>n</sup> enter into the  
kingdom of God!

24 And the disciples  
were astonished at  
his words. But Je-  
sus answereth again,  
and saith unto them,  
Children, how hard

<sup>h</sup> a young man, Matt. xix. 20, a ruler, Luke xviii.  
18.

<sup>i</sup> The attribute of *good* belongs truly to none but  
God: is that thy meaning to acknowledge me such  
when thou callest me by that title?

<sup>k</sup> the six commandments of the second table of the  
decatalogue, Honour thy father and thy mother, Thou  
shalt not commit adultery, &c., and instead of the  
tenth, Thou shalt rest contented with thy own, and  
not seek to increase thy own condition by the dimi-  
nution of other men's.

<sup>1</sup> thus far I have gone already, and have all my time  
constantly been an observer of all these commands.

<sup>m</sup> approved these gracious beginnings in him, and  
accordingly spake friendly and kindly to him, to  
allure and advance him to that degree of contempt of  
worldly possessions and riches (which otherwise would  
depress his soul, and make him incapable of true dis-  
cipleship, as the thorns in the parable of the sower)  
that might give him the true advantages of wealth,  
ability of relieving and supporting others, and by a  
readiness to suffer the utmost in that profession, qua-  
lify him for a capacity of discipleship first, and then  
of eternal treasure.

<sup>n</sup> undertake the doctrine of Christ here, or be made  
partakers of his glory in the kingdom of heaven here-  
after!

<sup>1</sup> Or, behold a certain rich man: so the King's MS. reads, ἰδοὺ τις πλούσιος.

<sup>2</sup> Deprive.

is it for them <sup>o</sup> that <sup>o</sup> that look upon wealth with the eye of the world,  
<sup>3</sup> trust in riches to enter into the kingdom of God! as that which can help them to all they want, to enter into—

25 It is easier for a camel to go through the eye of a needle, than <sup>p</sup> for a rich man to enter into the kingdom of God.

<sup>p</sup> for such a rich man continuing in that worldly-mindedness to enter—

26 And they were astonished out of measure, saying among themselves, Who then can <sup>q</sup> be saved?

<sup>q</sup> See Matt. xix. 25.

27 And Jesus looking upon them saith, With men *it is impossible*, but not with God: for with God all things are possible.

27. See Matt. xix. 26.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

29. See Matt. xix. 29.

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and <sup>r</sup> mothers, and children, and lands, with persecutions; and in the world to come eternal life.

<sup>r</sup> See note [e] on 2 Peter iii.

31 But [d] many *that are first* shall be last; and the last first.

31. But for you who talk so much of your sufferings know this, that of those that come in latest to discipleship or apostleship (as Paul), some shall in diligence and bringing in proselytes to Christ, 1 Cor. xv. 10, very much outstrip those who came in first, (that is, Peter who here speaks and the other disciples of Christ's first election.)

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before

32. And as Christ before and his disciples after him were going up to Jerusalem they began to consider the danger of this voyage, the sanhedrim re-

<sup>3</sup> have placed their confidence, *πεποιθότας*.



them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and <sup>a</sup>shall deliver him to the Gentiles:

34 And <sup>t</sup>they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, <sup>u</sup>Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the

solving to kill him, John xi. 53, and sending writs to apprehend him, ver. 57, and they were horribly afraid, whereupon he took the twelve into a nearer conference, Matt. xx. 7, and began to tell them distinctly what usage he should now meet with at Jerusalem.

<sup>a</sup>because they have not themselves in the sanhedrim power to put any man to death, they shall deliver him up to the Romans to do it.

<sup>t</sup>he shall be reproachfully dealt with and scourged, and spit on, and put to death, and the third day—

35. And the mother of James and John in behalf of her children came (Matt. xx. 20.) to him with a petition. See note [a] on Luke vii.

<sup>u</sup> The preferment which ye ask for is not such as you take it for, but only a condition of suffering, which perhaps you will not be much in love with or able to support.

cup that I drink of ;  
and with the baptism  
that I am baptized  
withal shall ye be  
baptized :

40 But to sit on  
my right hand and  
on my left hand <sup>a</sup> is  
not mine to give ;  
but *it shall be given*  
to them for whom it  
is prepared.

41 And when the  
ten heard *it*, they be-  
gan <sup>b</sup> to be much dis-  
pleased with James  
and John.

42 But Jesus called  
them *to him*, and  
saith unto them, Ye  
know that <sup>c</sup> they  
which <sup>7</sup> are account-  
ed to rule over the  
Gentiles exercise  
lordship over them ;  
and their great ones  
exercise authority  
upon them.

43 But so shall it  
not be among you ;  
but whosoever will  
be great among you,  
shall be your minis-  
ter :

44 And whosoever  
of you will be the  
chiefest, shall be ser-  
vant of all.

45 For even the  
Son of man came not  
to be ministered un-  
to, but to minister,  
and to give his life a  
ransom for many.

46 ¶ And they came  
to Jericho : and as  
he went out of Jeri-  
cho with his disci-  
ples and a great  
number of people,  
<sup>d</sup> blind Bartimæus,  
the son of Timæus,  
sat by the highway  
side begging.

47 And when he  
heard that it was Je-

40. But to be advanced before all others is a thing  
of that nature that I shall not dispose of it according  
to favour partially, to gratify you or satisfy your im-  
portunity, but according to those rules and conditions  
and qualifications which my Father hath set down.

<sup>e</sup> they that among the Gentiles do exercise rule  
over them receive advantages from their subjects, are  
served and maintained in all their grandeur and  
splendour by them : see Matt. xx. 25, and note [a] on  
<sup>1</sup> Peter v.

43. But in the authority which I shall confer on  
you and your successors it shall be quite otherwise,  
ye shall attend and wait upon them whose rulers you  
are.

44. And the higher ye are advanced in ecclesiastic  
dignity, the greater burden of office and duty shall  
lie upon you, to attend the wants of all your inferiors,  
and to supply them.

45. See Matt. xx. 28.

<sup>f</sup> there were two blind men, Matt. xx. 30, of which  
one was called Bartimæus, that is, the son of Timæus,  
which sat—

47. And when they were told that it was Jesus  
that passed by, Bartimæus (and the other in like man-

<sup>a</sup> it is not mine to give, save to those for whom it hath been prepared, οὐκ ἔστιν ἐμὸν δοῦ-  
ναι, ἀλλ' οἷς ἡτοίμασται.

<sup>7</sup> seem, δοκοῦντες.

<sup>b</sup> to have indignation about James, ἀγανακτεῖν περὶ Ἰακ.

sus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he, casting away <sup>z</sup> his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto <sup>a</sup> him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

ner, Matt. xx.) cried out and said, Jesus, thou son of David—

<sup>z</sup> his upper garment : see note [r] on Matt. v.

<sup>a</sup> Bartimæus, (and the other also, both together,) Go thy way—

## CHAP. XI.

1. Matt. xxi. 1.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

<sup>2</sup> And saith unto them, Go your way into the village over against you : and as soon as ye be entered into it, ye shall find a <sup>a</sup> colt tied,

<sup>a</sup> foal of an ass tied—



whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought <sup>b</sup> the colt to Jesus, and cast their garments on him; and he sat upon him.

<sup>b</sup> See note [a] on chap. v.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna;

<sup>1</sup> Blessed is <sup>c</sup> he that cometh in the name of the Lord:

<sup>c</sup> the Messias, whose coming is prophesied of, and so long expected. See note [a] on Matt. xi., and Matt. xxi. 9.

10 <sup>2</sup> Blessed be <sup>d</sup> the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

<sup>d</sup> that kingdom of David our father (or of Christ typified by him) which hath been prophesied of, and expected as future, and is now ready to begin: we acknowledge thee, O Lord, in the highest heavens.

See note [a] on Matt. xxi.

11 And Jesus entered into Jerusalem, and into the temple: and <sup>e</sup> when he had

<sup>e</sup> having cured the lame, &c., Matt. xxi. 14, &c., at

<sup>1</sup> Blessed in the name of the Lord be he that cometh.

<sup>2</sup> Blessed in the name of the Lord be the coming, or future kingdom of David our father, εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου.

looked round about even he retired to Bethany to lodge there with his disciples.

upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, <sup>3</sup> when they were come from Bethany, he was hungry :

13 And seeing a fig tree afar off having leaves, he came, <sup>4</sup> if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for <sup>5</sup> the time of figs was [a] not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought <sup>1</sup> in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves ;

16 And would not suffer that any man should carry <sup>any</sup> <sup>6</sup> vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house <sup>8</sup> shall be called <sup>7</sup> of [b] all nations the house of prayer ? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might de-

13, 14. And being so, he espied afar off a fig tree full of leaves, and went to see if there were any fruit on it, and when he came he found no one fig nor any thing but leaves on it, the year being, it seems, unseasonable for that fruit, and therefore being willing to shew a miracle on a fruitless tree (which had nothing but leaves to be destroyed by his curse) he said unto it, This tree shall never bear more fruit, but shall wither and dry up presently. Which sentence of Christ, if it be applied as an emblem to men that bear no fruit, it will then signify that they which profess piety (which is answerable to bearing of leaves) must never be found without fruit ; if they be, Christ will visit them, and subtraction of grace and destruction will be their portion, the one following upon the other, as the instant withering here upon the word of Christ. But the most pregnant meaning of it is, that the Jews, which were just like that leafy tree, without any kind of degree of fruit on it at this time, when Christ came from heaven to call for it, should suddenly be destroyed.

<sup>1</sup> in the court of the Gentiles, which the Jews were more willing to profane, (see note [b]), and overturned the tables, &c. See note [b] on Matt. xxi.

<sup>8</sup> shall be an holy place, set apart for all the people of the world to worship me in, but you have transformed it into a receptacle for cheats to reside in : see note [c] on Matt. xxi.

<sup>3</sup> as they went out, ἐξελθόντων αὐτῶν.

of figs, <sup>6</sup> commodity, σκεῦος : see note [b] on Matt. xxi.

<sup>4</sup> if forsooth, εἰ ἔρα.

<sup>5</sup> it was not a season  
<sup>7</sup> the house of prayer to

all nations, οἶκος προσευχῆς πᾶσι τοῖς ἔθνεσι.

stroy him : <sup>b</sup> for they  
<sup>a</sup> feared him, because  
 all the people was  
 astonished at his  
 doctrine.

19 And when even  
 was come, he went  
 out of the city.

20 ¶ And in the  
 morning, as they  
<sup>1</sup> passed by, they saw  
 the fig tree dried up  
 from the roots.

21 And Peter call-  
 ing to remembrance  
 saith unto him, Mas-  
 ter, behold, the fig  
 tree which thou curs-  
 edst is withered a-  
 way.

22 And Jesus an-  
 swering saith <sup>k</sup> unto  
 them, Have faith in  
 God.

23 For verily I say  
 unto you, That who-  
 soever shall say un-  
 to this mountain, Be  
 thou removed, and  
 be thou cast into the  
 sea; and shall not  
 doubt in his heart,  
 but shall believe that  
 those things which  
 he saith shall come  
 to pass; he shall have  
 whatsoever he saith.

24 Therefore I say  
 unto you, What  
 things soever ye de-  
 sire, when ye pray,  
 believe that ye re-  
 ceive *them*, and ye  
 shall have *them*.

25 And when ye  
 stand praying, for-  
 give, if ye have ought  
 against any: that  
 your Father also  
 which is in heaven  
 may forgive you your  
 trespasses.

26 But if ye do not  
 forgive, neither will  
 your Father which  
 is in heaven forgive  
 your trespasses.

<sup>h</sup> for resolving not to be instructed or reformed by  
 him, not to receive the reformation brought from hea-  
 ven, they were yet afraid that something would come  
 of it derogatory to their authority, for the whole mul-  
 titude of men that heard him looked on him with  
 admiration.

<sup>i</sup> went again from Bethany to Jerusalem, Matt. xxi.  
 20, they saw—

<sup>k</sup> to the disciples, Believe in God.

23. For I have given that power to you, that if any  
 of you in the fear of God, with full confidence of  
 faith, without all mixture of doubting, shall set upon  
 any the greatest difficulty, though as great as the re-  
 moving of a mountain, and assuredly believe that  
 through the strength and power of God in Christ it  
 shall be done, he shall do whatsoever he will.

24. This is to be undertaken by you, not upon con-  
 fidence of your own strength, but by humble prayer  
 to God; and whatsoever you shall thus pray for, be-  
 lieving that I will according to my promise grant it  
 to you, that ye shall be sure to receive from me.

25. But for the obtaining this certain return to  
 your prayers, the other conditions, which have formerly  
 been required (see Matt. vi. 14.) to make men's pray-  
 ers effectual, must be observed by you, namely, that  
 whensoever you pray for any thing to be granted you  
 by God, you put all malice from you, and be filled  
 with all charity even to your enemies, that God may  
 in like manner deal with you.

26. And if you do not so, there is no expectation  
 that any prayer of yours, whether for pardon of sin or  
 any thing else, shall be heard and granted by God.

<sup>a</sup> Or, *feared, because* : for the King's MS. leaves out *αὐτόν*.



27 ¶ And they come again to Jerusalem : and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was <sup>m</sup> a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

<sup>1</sup> the sanhedrim of the Jews, to whom prophets were wont to approve their mission, and say—

30. Was John, that received proselytes by baptism, sent with commission from God or no?

<sup>m</sup> a prophet sent with commission from God.

## CHAP. XII.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place* for the winefat, and built a tower, and let it

1. And Christ spake many parables unto them, all pertinent to the rebuking of them for their unbelief, as first, that mentioned Matt. xxi. 28, and then, secondly, this here, Matt. xxi. 33, of a man that planted a vineyard,—

out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat *him*, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

10. Psalm cxviii. 22, Isaiah xxviii. 16, Matt. xxi. 42, Acts iv. 11, Rom. ix. 33, 1 Peter ii. 7.

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know <sup>a</sup> that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give [a] tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing <sup>b</sup> their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sad-

12. And they were willing to find some justifiable occasion to apprehend him, being somewhat restrained by fear of the people, and yet being much incensed against him, (for they knew that he had designed these parables particularly to pourtray them,) but in fine they let him alone at present and departed.

13. Soon after, being willing to get some accusation against him, they sent some of the Pharisees and some of the Herodians together to him, the Pharisees that thought not Cæsar to have right over Judæa, but looked on him as an usurper; and the Herodians, (see note [b] on Matt. xxii.) which asserted his right, that between them they might bring him to say something either against the liberty of the people of God, asserted by the Pharisees, or against the power of the Roman emperor, asserted by the others; perhaps also suspecting, by his frequent being in Galilee, (and his apostles most of them being born there,) that he was of the sect and doctrine of the Galileans, that no acknowledgment or tribute was to be paid to the emperor.

<sup>a</sup> that thou wilt freely speak thy mind what danger soever come of it, and not suffer the fear of Cæsar to restrain thee from telling us the will of God.

<sup>b</sup> the treacherousness of their design under those fair words, said unto them—

16. See note [c] on Matt. xxii.



ducees, which say there is no resurrection; and they asked him, saying—<sup>c</sup> Matt. xxii. 23, no future state after this life; and they asked him—

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not <sup>d</sup> the scriptures, neither the power of God?

<sup>d</sup> the doctrine of the scriptures concerning the resurrection, and the power of God in bringing it to pass?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

26. See note [d] on Matt. xxii.

27 He is not the God of the dead, but the God of the living: yet therefore do greatly err.

27. Those therefore were then alive when God said this of them, which was long after their death: ye therefore—

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy <sup>e</sup>mind, and with all thy strength: this is the first commandment.

<sup>e</sup> understanding, ver. 33, and with—

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

33. And the real substantial performance of all duties both towards God and man is to be preferred before all those ritual performances that religion is generally placed in.

34 And when Jesus saw that he answered discreetly, he said

unto him, 'Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, 'How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat <sup>h</sup> over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

<sup>f</sup> This account of thine argues that thou art not far from being a Christian, the doctrine of the gospel containing little more in it beyond this.

<sup>g</sup> How comes it to be generally resolved by the doctors of the law out of the scripture, that Christ—

40. Matt. xxiii. 14.

<sup>h</sup> in the temple over against the chest, into which the free-will offerings were cast for pious and charitable uses, Luke xxi. 1.



43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury :

44 For all *they* did cast in of their abundance ; but she <sup>11</sup> of her [*b*] want did cast in all that she had, *even* all her living.

<sup>i</sup> having scarce enough for herself, yet out of that very little hath been liberal, and cast in—

### CHAP. XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here !*

2 And Jesus answering said unto him, Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be <sup>2</sup> thrown down.

2. See note [*a*] on Matt. xxiv.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, <sup>a</sup> when shall these things be ? and what *shall* be the sign when [*a*] all these things shall be fulfilled ?

<sup>a</sup> when shall this utter destruction of the temple be, and consequently of the Jewish nation, and what prognostics or forerunners of it shall be observable ? (see notes [*b*] [*c*] on Matt. xxiv.)

5 And Jesus answering them began to say, Take heed lest any *man* deceive you :

5. And Jesus answered them, The forerunners that you are most concerned to know are the great dangers that ye shall be in if ye be not very wary of being seduced and drawn off from the truth.

6 For many shall come in my name, saying, I am *Christ* ; and shall deceive many.

6. For before that time many false prophets and false Christs pretending to deliver the nation from the Roman subjection shall appear among you, and draw many followers after them.

7 And when ye shall hear of wars and

<sup>1</sup> out of her penury, ἐκ τῆς.

<sup>2</sup> plucked asunder, καταλυθῇ.

rumours of wars, be ye not troubled: for *such things* must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of <sup>a</sup> sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up <sup>b</sup> to <sup>c</sup> councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony <sup>d</sup> against them.

10 And the gospel must first be published among all nations.

11 But when they shall <sup>e</sup> lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure

8. For there shall be civil wars among you (see note [e] on Matt. xxiv.) and earthquakes in several parts of your country, and famines and tumults: these are as the first grudging of those great pangs of travail which shall after some time come suddenly upon your nation.

<sup>b</sup> to the great consistory in Jerusalem, and the lesser in other cities, where you shall be scourged and delivered to the Roman powers, that they may put you to death, (because the Jews cannot,) and this shall be a means of making known to them the Christian religion (as it was in St. Peter and Paul).

10. But before this destruction come on the Jews the disciples shall have preached through all the cities of Jewry, and from them depart to the Gentiles.

<sup>e</sup> carry you before those tribunals, be not solicitous beforehand (see Matt. x. 19.) what answers or pleas to make, for at that time ye shall be by the Spirit of God extraordinarily instructed what apologies or answers to make; and what shall then come into your hearts, remember it is an effect of this special promise of mine, and so to be looked on by you as the dictate of God's Spirit, and not as any invention of your own, and so without fear or diffidence to be delivered by you.

12. And these prosecutions and bringing you before tribunals ye must look for from those that are nearest to you, from Jews of your closest alliances.

13. And indeed from all sorts of men the true Christian professors must look for very sharp opposition; all which must not be matter of discouragement to you; for it will be so ordered by the providence of God, that the adhering constantly to Christ will be of all other things the most probable way to deliver you from the present dangers that shall overwhelm the unbelievers and apostates, and the only sure way of

<sup>a</sup> the pangs of travail, *ᾠδίνων*.  
*εἰς συναγωγὰς, δαρήσεσθε.*

<sup>b</sup> the councils and consistories, ye shall, *εἰς συνέδρια καὶ αὐτοῖς*.

unto the end, the same shall be saved. making you eternally happy, (see note [h] on Matt. x. 22,) whatsoever your sufferings be.

14 ¶ But when ye shall see <sup>d</sup> the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains :

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house :

16 And let him that is in the field <sup>e</sup> not turn back again for to take up his garment. <sup>e</sup> get away with as much speed as possibly he can, and not venture the hazard of his life to save any thing that he hath.

17 But woe to them that are with child, and to them that give suck in those days !

18 And pray ye that your flight be not in the winter. 17, 18. And the haste will be so great which will be necessary in this conjuncture of time, that they that have encumbrances about them to stop that haste, as for example, women with child, or that give suck, or any else, in case it happen to be in the winter, will be much endangered by it.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 19. For they shall be days of most heavy affliction and pressure, such as never were and never shall be paralleled in any time.

20 And except that the Lord had shortened those days, <sup>f</sup> no flesh should <sup>f</sup> be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days. <sup>f</sup> such fury of the zealots, such intestine tumults and horrid cruelties, and such foreign close sieges from the Romans, and from thence miserable famines and plagues, that it will be imputable as an especial act of God's overruling providence if there be one Jew left undestroyed. But it is foretold by the prophets that a few shall escape, and that all the Jews should not be utterly cut off (see Matt. xxiv. 22, and note [k]); and for the fulfilling that prophecy care shall be taken for the preserving of some, those especially who shall adhere constantly to the obedience and

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not : faith of Christ. 21. And so ye are nearly concerned to be careful that ye run not out after any deceivers.

22 For false Christs and false prophets

<sup>d</sup> escape, ἐσώθη.



shall rise, and shall shew signs and wonders, <sup>a</sup>to seduce, if *it were possible*, even the elect.

23 But take ye heed: <sup>b</sup> behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and <sup>1</sup> the <sup>6</sup> powers that are in heaven shall be shaken.

26 And then shall they see the Son of man <sup>a</sup> coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, <sup>1</sup> from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When <sup>7</sup> her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

<sup>a</sup> that they may, or, such as may seduce—

<sup>b</sup> remember I have forewarned you.

24. Matt. xxiv. 29.

<sup>1</sup> the hosts of heaven, see Matt. xxiv. 29, shall be shaken—

<sup>a</sup> See note [a], and on Matt. xxiv. 6, and note [o] on Matt. xxiv. 30, and Matt. xxvi. 64, and præmon. to Revel.

<sup>1</sup> from one end of the world to another. See Matt. xxiv. 31.

29. The like judgment may ye make by these signs and prognostics to discern when this vengeance comes near.

30. To which I farther add, that it shall be within the lifetime of some now living and here present, within thirty or forty years: this is sufficient warning for you and answer to your question, ver. 4.

31. (And do not ye doubt of the truth of it, for it is irreversibly set.)

<sup>6</sup> hosts, δυνάμεις. <sup>7</sup> the branch thereof is now become soft, and the leaves sprout forth, αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῖ τὰ φύλλα.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither [b] the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, <sup>m</sup> at even, or at midnight, or at the [c] cockerowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

32. But of the point of time when this shall be, no created understanding knows, no, not Christ himself according to his human nature.

33. And this on purpose thus concealed to lay the greater obligation on all to be perpetually watchful and diligent to behave themselves like Christians.

<sup>m</sup> at nine at night, or at twelve, or at three, or at six in the morning.

36. Lest he come at a time when ye least expect him, and find you in a posture incapable of mercy from him, unqualified to receive benefit by his coming.

#### CHAP. XIV.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the <sup>1</sup> feast day, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an <sup>2</sup> alabaster box of ointment of

1. When the passover, which is the preparation to the seven days feast of unleavened bread, (or in the evening of which began the abstinence from all leavened bread,) was now but two days off, that is, about Wednesday in the passion week, the sanhedrim took counsel how they might apprehend him secretly without any great noise, (Luke xxii. 6.) and put—

2. And they resolved on it in council (see Matt. xxvi. 5.) that it were best to defer it till after the passover, lest the multitudes being then there they should rescue him tumultuously.

<sup>1</sup> feast, ἑορτή.

<sup>2</sup> a cruise, ἀλδβαστρον: see note [b] on Matt. xxvi.

[a] spikenard very precious; and she  
<sup>3</sup>[b] brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, 4. Judas was very angry at it, (Matt. xxvi. 8,) and said—

Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought <sup>a</sup>a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she <sup>b</sup>could: <sup>b</sup> had in her power, was able; she hath done this prophetically unto me, using this funeral rite as a pre-figuration of my death, which is now approaching.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, <sup>c</sup>to betray him unto them. <sup>c</sup> to agree with them upon a price, whereupon he would betray him—

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might <sup>5</sup>conveniently betray him.

<sup>3</sup> shaking or rubbing the cruise, she poured out of it upon. <sup>4</sup> toward embalming, εἰς τὸν ἐνταφιασμόν. <sup>5</sup> seasonably deliver him up, εὐκαιρῶς αὐτὸν παραδῶ.



12 And <sup>d</sup>the [c] first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the pass-over? <sup>d</sup> on Thursday even, the beginning or first part of the paschal day, on which they use to put leaven out of their dwellings, and at the conclusion of it, that is, at sunset following, to eat the passover, his disciples (according to the custom of beginning then to make preparation for the paschal sacrifice on the day approaching) came and said unto him—

13 And he sendeth forth <sup>e</sup>two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

<sup>e</sup> Peter and John, Luke xxii. 8, and saith—

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room <sup>f</sup>furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready <sup>f</sup>the passover.

<sup>f</sup> the unleavened bread and bitter herbs as a commemoration of the deliverance out of Egypt, (but not the lamb,) see note [c].

17 And in the evening he cometh with the twelve.

17. And in the night (see note [d] on Matt. xiv.) he comes with the rest of the twelve.

18 And as they <sup>g</sup>sat and did eat, Jesus said, Verily I say unto you, <sup>g</sup>One of you <sup>g</sup>which eateth with me shall betray me.

<sup>g</sup> One that eateth in the same mess with me, ver. 20, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto

<sup>a</sup> laid with carpets, *ἐστρωμένον*.

<sup>b</sup> lay along, *ἀνακειμένων*.

<sup>c</sup> One of you shall

deliver me up, he that eateth with me, *ὅς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ*.

them, *It is one of the twelve,* <sup>9</sup> *that dippeth with me in the dish.* <sup>h</sup> even he (according to Psalm xli. 12.) that eateth in the same mess with me.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my <sup>10</sup> blood <sup>1</sup> of the new testament, which is shed for many.

25 Verily I say unto you, <sup>h</sup> I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung <sup>1</sup> an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be <sup>11</sup> <sup>m</sup> offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

<sup>9</sup> he that, *ὁ ἐμβαπτ.* <sup>10</sup> blood, that of the new covenant, that which is shed, *αἷμα τὸ τῆς καινῆς διαθήκης τὸ ἐκχυννόμενον.* <sup>11</sup> scandalized in, or through me, *σκανδαλισθήσεσθε ἐν ἐμοί.*

28 But I shall not long continue under the power of death; I shall soon rise again; and when I do so, I will appear to you in Judæa first, John xx. 19, and afterward, John xxi. 1, I will go into Galilee, and thither you may resort to me, and I will give confirmations of your faith, John xx. 20, and settle the whole business of the church, ver. 21, &c., before I ascend to heaven.

<sup>1</sup> in which a covenant of infinite mercy is sealed with mankind, to assure unto them pardon of sin, Matt. xxvi. 28, upon their repentance and new life.

<sup>h</sup> that this is the last passover I shall keep with you; the next feast I shall keep with you will be in heaven: (see note [f] on Matt. xxvi. 29.)

<sup>1</sup> See note [g] on Matt. xxvi.

<sup>m</sup> discouraged and fall off from me by reason of that which you shall see befall me this night: for as this is the time wherein that prophecy of smiting the shepherd, the man that is my fellow, saith the Lord of hosts, Zech. xiii. 7, is to be fulfilled; so shall that other part of that prophecy be fulfilled, that the sheep my followers shall be much dismayed and dispersed by the fright of it.

28. But I shall not long continue under the power of death; I shall soon rise again; and when I do so, I will appear to you in Judæa first, John xx. 19, and afterward, John xxi. 1, I will go into Galilee, and thither you may resort to me, and I will give confirmations of your faith, John xx. 20, and settle the whole business of the church, ver. 21, &c., before I ascend to heaven.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* <sup>n</sup> in this night, before the cock crow twice, thou shalt deny me thrice.

31 But <sup>o</sup> he <sup>12</sup> spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, <sup>p</sup> while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And <sup>13</sup> he went forward a little, and fell on the ground, and prayed that, if it were possible, <sup>q</sup> the hour might pass from him.

36 And he said, <sup>14</sup> Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless <sup>r</sup> not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, <sup>s</sup> Simon, sleepest thou? could-

29. But Peter, being of a warmer spirit and greater confidence and assurance of his own steadiness than the rest, said unto him—

<sup>n</sup> this night, which is the first part of the Jewish day, before the second cockcrowing, (see note [c] on ch. xiii. 35.) thou shalt—

<sup>o</sup> the more Christ forewarned him of his fall, the more confidently he affirmed the contrary, That though adhering to thee should certainly cost me my life, yet would I not, to save that life, do any thing contrary to the owning and acknowledging thee that thou art my Lord, and I a disciple that retain or belong to thee. Likewise—

<sup>p</sup> while I go a little way off and pray.

<sup>q</sup> the portion of affliction now present upon him and approaching might pass—

<sup>r</sup> not what seemeth most desirable to my flesh, but to thy divine will and wisdom.

<sup>s</sup> Thou that didst even now express so much kindness and constancy to me, ver. 31, art thou so unable to do so much less? In this state of agony, which I expressed to you that I was in, ver. 34, couldst thou be so little concerned as to fall asleep when I stayed so little while from you?

<sup>12</sup> over and above, said the more, Though there should be a necessity that I should die with thee, *ἐκ περισσοῦ ἔλεγε μᾶλλον*, 'Εάν με δέη συναποθανεῖν σοι. <sup>13</sup> going before a little, he fell, *προελθὼν μικρὸν, ἔπεσεν*. <sup>14</sup> Abba, which is, Father, 'Αββὰ ὁ Πατήρ: see note [c] on Rom. viii.



est not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is <sup>15</sup> ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, 'Sleep on now, and take *your* rest: [*d*] it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from <sup>u</sup> the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and <sup>x</sup> lead him away safely. not.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

38. Believe it, as confident and secure and unconcerned as you are, the danger now approaching me is so near to you also, and the temptation from thence to deny and forswear me so great, that it were fitter for you to be watchful and importunate with God in prayer that you be not overcome by temptation: (see Matt. xxvi. 41). The spirit—

40. See Matt. xxvi. 44.

<sup>t</sup> Fare you well; your watching will now be no farther useful to me, the fatal minute foretold you is now present; behold, I shall presently be apprehended and delivered to the Romans, by them to be put to death (because the Jews could not put to death).

<sup>u</sup> the sanhedrim of the Jews.

<sup>x</sup> carry him to safe custody, take care he escape

<sup>15</sup> forward, *πρόθυμον*.

47 And one <sup>y</sup> of them that <sup>16</sup> stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

<sup>y</sup> of the three disciples that were with him, ver. 33, viz., Peter, drew a sword—

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

48. And Jesus having reprehended that act of hasty unjustifiable zeal in Peter, and cured the wound, restored the ear to him that had lost it, Matt. xxvi. 52, &c., turns him to the company that comes to apprehend him, and said, Are ye come—

49 I was daily with you in the temple teaching, and ye took me not: but <sup>z</sup> the scriptures must be fulfilled.

<sup>z</sup> this dealing of yours is necessary to the fulfilling of that decree of God's, expressed by the prophecies of Isaiah, &c.

50 And <sup>a</sup> they all forsook him, and fled.

<sup>a</sup> all his disciples forsook him—

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the [e] young men laid hold on him:

51. And there was a young man who had been (as it is probable) raised from bed by the noise, and so had no more but his inner garment, and that through haste not put on but cast about him, and he followed after to see the event, and the soldiers seeing him were about to apprehend him: and he left—

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to <sup>b</sup> the high priest: and with him were assembled all the chief priests and the elders and the scribes.

<sup>b</sup> Caiaphas the high priest, Matt. xxvi. 57, where the whole sanhedrim was come together.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the [f] fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their <sup>17</sup> wit-

<sup>16</sup> were with him, *παρεστηκότων*.

<sup>17</sup> testimonies were not sufficient.

ness <sup>c</sup> [g] agreed not together.

57 And there arose <sup>d</sup> certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 <sup>18</sup> But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of [h] the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And <sup>e</sup> they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, <sup>f</sup> Prophecy: and the <sup>19</sup> servants did <sup>20</sup> strike

<sup>c</sup> was not equal to that charge of capital crime, were of a lesser moment, if they had been true, not enough to put him to death.

<sup>d</sup> some that heard him speak of his own death and resurrection after three days under the phrase of this temple, or, the temple of his body, John ii. 19, and they applied this to the temple of Jerusalem, and bare witness that he said so of that.

59. But that, if sufficiently testified, was yet no capital crime.

60. And therefore to get some charge against him out of his own mouth the high priest stood up and said to him, Answerest thou nothing? what sayest thou to these things which these—

62. See ch. xiii. 26.

<sup>e</sup> the whole sanhedrim, ver. 53.

<sup>f</sup> Tell us by divine skill who strikes thee.

<sup>18</sup> And neither thus was their testimony sufficient: see note [g].

apparitors, οἱ ὑπηρέται.

ἔβαλλον: see note [h] on Matt. xxvii.

<sup>19</sup> sergeants, officers,

<sup>20</sup> beat him with blows of a rod, or cudgel, ῥαπίσμασιν αὐτὸν



him with the palms  
of their hands.

66 ¶ And as Peter  
was beneath in the  
palace, there cometh  
one of the maids of  
the high priest :

67 And when she  
saw Peter warming  
himself, she looked  
upon him, and said,  
And thou also wast  
with Jesus of Naza-  
reth.

68 But he denied,  
saying, I know not,  
neither understand I  
what thou sayest.

And <sup>s</sup> he went out  
into the porch; and  
the cock crew.

69 And a maid saw  
him <sup>h</sup> again, and be-  
gan to say to them  
that stood by, This  
is *one* of them.

70 And he denied  
it again. And a little  
after, they that stood  
by said again to Pe-  
ter, Surely thou art  
*one* of them : for  
thou art a Galilæan,  
and thy speech a-  
greeth *thereto*.

71 But he began to  
<sup>21</sup>curse and to swear,  
*saying*, I know not  
this man of whom  
ye speak.

72 And <sup>1</sup> the second  
time the cock crew.  
And Peter called to  
mind the word that  
Jesus said unto him,  
Before the cock crow  
twice, thou shalt de-  
ny me thrice. And  
<sup>22</sup> when he [*τ*] thought  
thereon, he wept.

<sup>s</sup> he was preparing to go out into the place before  
the hall, and it was about midnight, the first cock-  
crowing.

<sup>h</sup> some hours after, and began—

71. And with a solemn imprecation on himself he  
swore that he knew him not, was none of his follow-  
ers.

<sup>1</sup> it was the second cockcrowing, about three in the  
morn, and upon hearing of a cock crow Peter called  
to mind what Jesus had said to him, *Before &c.*, and  
casting his eye up to Christ, he saw him look earn-  
estly upon him, Luke xxii. 61, which, together with  
the crowing of the cock, put him in mind of what he  
had done, and thereupon he wept (as himself con-  
fesses here by his amanuensis St. Mark,) but, say the  
others, he wept bitterly.

## CHAP. XV.

AND straightway  
in the morning <sup>a</sup> the  
chief priests held a  
consultation with the

<sup>a</sup> the chief priests, elders, and scribes, that is, the  
whole sanhedrim, having sat in consultation, and re-

<sup>21</sup> imprecate, ἀναθεματίζειν.

<sup>22</sup> he looked upon him, and wept.

elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. solved that he was to be put to death, (Matt. xxvii. 1.) bound Jesus, and carried—

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, <sup>b</sup>Thou sayest *it*.

<sup>b</sup> I am.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast <sup>c</sup>he released unto them one prisoner, whomsoever they desired.

<sup>c</sup> it was the custom for him to loose to the Jews, by way of gratification, some one prisoner, whomsoever the multitude of them should demand, ver. 8.

7 And there was *one* named Barabbas, <sup>d</sup>*which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

<sup>d</sup> that together with his complices was in prison for having made an insurrection, and this man had also committed—

8 And the multitude crying aloud began to desire *him* <sup>e</sup>*to do* as he had ever done unto them.

<sup>e</sup> to release them a prisoner according to custom.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said a-

gain unto them,  
What will ye then  
that I shall do *un-  
to him* whom ye call  
the King of the  
Jews?

13 And they cried  
out again, Crucify  
him.

14 Then Pilate said  
unto them, Why,  
what evil hath he  
done? And they  
cried out the more  
exceedingly, Crucify  
him.

15 ¶ And so Pilate,  
willing to content  
the people, released  
Barabbas unto them,  
and delivered Jesus,  
when he had scourged  
*him*, to be cruci-  
fied.

16 And the soldiers  
led him away into  
the hall, <sup>2</sup>called Præ-  
torium; and they call  
together the whole  
band.

17 And they [*a*] cloth-  
ed him with purple,  
and platted a crown  
of thorns, and put  
it about his *head*,

18 And began to  
salute him, Hail,  
King of the Jews!

19 And they smote  
him on the head with  
a reed, and did spit  
upon him, and bow-  
ing *their* knees wor-  
shipped him.

20 And when they  
had mocked him,  
they took off the pur-  
ple from him, and  
put his own clothes  
on him, and led him  
out to crucify him.

21 And they <sup>b</sup> com-  
pel one Simon a Cy-  
renian, who passed  
by, coming out of  
the country, the fa-  
ther of Alexander

<sup>f</sup> in compliance to the importunity and clamours of the Jews, though he thought him absolutely innocent, (and therefore sent for water to wash his hands of it, Matt. xxvii. 24,) and though he had inflicted scourging as a lower punishment to release him from this higher, see note on Luke xxiii. 16, released Barabbas, and gave them their desire, delivered Jesus to be crucified.

<sup>g</sup> took him aside into an inner hall from that where Pilate sat, (the hall where the prætor sat in judi-  
cature,) as a retiring room, and there they first set the whole band of soldiers to guard him to his execution.

17—19. Then they attired him and set him out like a mock king, (implying that to be the crime for which he was punished, ver. 2,) putting on him a purple garment, and fastening a crown of platted thorns upon his head, and in a scoffing manner bow-  
ing themselves to him as to a king, but withal striking him with a cane and spitting on him.

<sup>h</sup> See note [*s*] on Matt. v.

<sup>1</sup> having scourged him, *φραγελλώσας*.

<sup>2</sup> which is the prætor's hall, ὃ ἐστὶ πραιτώριον.



and Rufus, to bear his cross.

22 And they bring him unto <sup>1</sup>the place Golgotha, which is, <sup>1</sup>a place called Golgotha, that is, a place called a skull, Luke xxiii. 33.

being interpreted, The place of a skull.

23 And they gave him to drink <sup>k</sup>wine mingled with myrrh: but he received it not.

<sup>k</sup> See note [f] on Matt. xxvii. 34.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him. 25. And betwixt the third and the sixth hour, John xix. 14, that is, betwixt nine and twelve of the

26 And the [b] superscription of his accusation was written away by the soldiers and fastened to the cross.

26. And according to the Roman custom his indictment or charge for which he was put to death was written and fixed over his head.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. 28. And by this means that prophecy, Isaiah liii. 12, was fulfilled—

29 And they that passed by railed on him, wagging their heads, and <sup>1</sup>saying, Ah, thou that destroyest the temple, and buildest it in three days,

<sup>1</sup> using an expression of detestation, said, Thou that destroyest—

30 Save thyself, and come down from the cross.

31 Likewise also the <sup>3m</sup>chief priests mocking said among themselves, He undertook to be a saviour of others, and did many miraculous cures on others, but himself he cannot save. <sup>m</sup> rulers of the sanhedrim mocking him said among themselves, He undertook to be a saviour of others, and did many miraculous cures on others, but himself he cannot save—

32 Let Christ the King of Israel de-

<sup>3</sup> chief priests with the scribes scoffing at him, said one to another, οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον.

scend now from the cross, that we may see and believe. And <sup>n</sup> they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried <sup>o</sup> with a loud voice, and gave up the ghost.

38 And the <sup>p</sup> veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when <sup>q</sup> the centurion, which stood over against him, saw <sup>4</sup> that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of [c] James

<sup>n</sup> one of them that were—

33. And when the trumpet that sounded twelve at noon had gone, there was—

<sup>o</sup> aloud, saying, Father, into thy hands I commend my spirit, and so gave up the ghost—

<sup>p</sup> See Matt. xxvii. 51.

<sup>q</sup> the commander of the band of soldiers and other of the soldiers, Matt. xxvii. 54, which stood—

<sup>4</sup> that when he had so cried he gave, ὅτι οὕτω κράζας ἐξέπνευσεν.

the <sup>5</sup> less and of Joses, and Salome ;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the <sup>7</sup> day before the sabbath,

43 Joseph of Arimathæa, <sup>8</sup> an honourable [*d*] counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate <sup>9</sup> marvelled <sup>10</sup> if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

<sup>7</sup> eve of the feast of unleavened bread, (the first day of which was the sabbath or Saturday that year of Christ's passion,) Joseph of Arimathæa—

<sup>8</sup> one of the sanhedrim, (Luke xxiii. 50,) or else a decurion or counsellor in the province, which also—

<sup>9</sup> did not know, doubted whether he were—

## CHAP. XVI.

AND when the sabbath was past, Mary Magdalene, and Mary *the mother*

<sup>5</sup> little.

<sup>6</sup> whether he were yet dead, εἰ ἦδη τεθνήκει.



of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre <sup>b</sup> [a] at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw <sup>c</sup> a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and <sup>1</sup> fled from the sepulchre; for they trembled and were amazed: <sup>a</sup> neither said they any thing to any *man*; for they were afraid.

9 ¶ Now when Jesus was risen early the first *day* of the

<sup>a</sup> embalm him.

<sup>b</sup> when the sun was appearing in their horizon.

3, 4. And questioning one with another who should roll away the stone from the door of the tomb, it being a very great stone, they looked up and discerned that it was already removed.

<sup>c</sup> an angel in the appearance of a young man sitting on the—

7. But stay not here seeking the living in a tomb, but go tell his disciples, and particularly Peter, that according to his own words before his death, ch. xiv. 28, he is risen from the dead, and that, &c.

<sup>d</sup> and being very much amazed and frightened they did not declare this to any whom they met by the way, but going to tell the apostles what they had heard of the angel, Matt. xxviii. 9, before they came to them, Jesus himself appeared to them, and first to Mary—

<sup>1</sup> ran, ἔφυγον.

week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told <sup>e</sup> them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went <sup>f</sup> into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to <sup>g</sup> [b] every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And <sup>h</sup> these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 [e] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they

<sup>e</sup> those that belonged to him, that is, his disciples, as they—

<sup>f</sup> to a village called Emmaus, Luke xxiv. 13.

<sup>g</sup> all the Gentiles.

16. And he that receiveth the gospel preached by you, and thereupon becomes a proselyte, or disciple of Christ, and desires and receives baptism, the seal of the new covenant, shall for all his former sins, sincerely repented of and forsaken, receive plenary pardon, and upon perseverance in new life, eternal bliss; but he that stands out obstinately and impenitently shall be damned.

17. And moreover, for the propagating the gospel as far as may be, the Spirit shall be poured out upon you, and from you communicated to others, and thereby ye shall be enabled to do miracles, cast out devils, speak strange languages, (Acts ii.) &c.

<sup>h</sup> signs shall attend those that believe those things, σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει.

shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

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## THE GOSPEL

ACCORDING TO

## SAINT LUKE.

**F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things <sup>a</sup>which <sup>1</sup>are [a] most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and <sup>b</sup>[b] ministers of the word;

3 It seemed good to me also, having <sup>2</sup>had perfect understanding of all things from the very first, to write unto thee in order, most [c] excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been <sup>3</sup>instructed.

<sup>a</sup> which have in these late years been so illustriously acted among us, even—

<sup>b</sup> instruments and actors of those things which were the subject-matter of this following history;

3. I thought fit also, having gotten exact knowledge of the several passages, to set them down by way of history, most excellent—

4. That thereby thou mayest be confirmed in the belief of those things which are supposed to have been taught thee and received by thee to prepare thee for baptism, viz., the principles of Christianity.

<sup>1</sup> have been performed.

<sup>2</sup> exactly traced all things from the top, or from the beginning, παρακολουθηκότι: ἐνωθεν πᾶσιν ἀκριβῶς.

<sup>3</sup> catechized, κατηχήθης.



5 ¶ THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, <sup>e</sup> [d] of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both <sup>d</sup> righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, <sup>e</sup> his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the [e] time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

<sup>e</sup> of the family of Abia, 1 Chron. xxiv. 10, that is, of the eighth of the twenty-four courses of the priests which ministered in the temple by their weeks: and his—

<sup>d</sup> sincere, upright persons, which so lived in obedience to God's will in all matters of duty, (without indulgence in any known sin,) and to all the Jewish observances, as with God's merciful allowance to human frailties is sure to be acceptable in God's sight.

7. And they were childless in the same manner as Abraham was; for beside the barrenness of the wife they were both of an age conceived to be past child-bearing.

<sup>e</sup> it was his course to go into the sanctuary and offer incense there.

10. And while the priest offered incense within, the people, according to the custom, were praying without.

<sup>f</sup> thy prayer for the people (joined with the incense, Lev. xvi. 17.) and for the whole world (as Josephus and Philo say) is now most effectually heard, God meaning now suddenly to send the Messiah, and before him his forerunner, who shall be born of thy wife Elisabeth, and called John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [<sup>f</sup>] to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and <sup>g</sup>my wife well stricken in years.

19 And the angel answering said unto him, <sup>h</sup>I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be [<sup>g</sup>] dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias,

14. And this birth of a son to thee in thy old age by a barren wife shall not only be matter of joy and exultation to thee, but to many others also; all that expect the Messias shall rejoice at this coming of Elias, his forerunner.

15. For he shall be a very eminent person, abstaining after the manner of the Nazarites, and the power of the Holy Ghost shall be discerned to be upon him very early, ver. 80.

16. And being a preacher of repentance to the Jews he shall work upon many of them, and bring them to repentance and new life.

17. And he shall go before the Messias, as his harbinger, with the same affections of zeal and courage against sin, (see note [*d*] on ch. ix.) of earnest calling for repentance, (and reproving even Herod himself,) and with the same authority and prophetic power, which toward Ahab was observable in Elias, (to whom he hath a greater resemblance than to any of the Old Testament,) to work an universal reformation among the Jews, to bring them to the minding of those things which tend to true justice, and not only of external legal observances, to sincere reformation and change of all their evil ways; and so fit men to receive Christ on his conditions, and to render themselves capable of his mercies.

<sup>g</sup> my wife, beside that she hath all her time been barren, grown in years also, past bearing of children.

<sup>h</sup> My name is Gabriel, and I am an officer or attendant that wait on God, by whom I was dispatched on this good message to thee.

20. And as a punishment of thy unbelief, and withal as a sign to assure thee of the truth of what I say, thou shalt be deaf and dumb, and so continue till after the birth of the child, ver. 64, which shall be according to the ordinary course of women's conceiving and bringing forth, reckoning from this time.

<sup>4</sup> the prudence of the just, or, the minding of just things.

and marvelled that he tarried so long in the <sup>1</sup>temple.

22 And when he came out, he could not speak unto them: and they <sup>k</sup>perceived that he had seen a [*h*] vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his [*i*] ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and <sup>1</sup>said, <sup>5</sup>Hail, thou that art [*k*] highly favoured, the [*i*] Lord is with thee: blessed art thou among women.

29 And when she saw <sup>6</sup>him, she was troubled at his saying, and cast in her mind what manner

<sup>1</sup> sanctuary.

<sup>k</sup> concluded that God had given him some revelation in time of his offering incense: and he made signs to them, but was not able to speak to them, continuing dumb, after the amazement of it was over.

24, 25. And his wife Elisabeth conceived presently (see ver. 20, and note [*m*]), and as soon as she perceived it she went out of the way to avoid the discourses of the people, and returned not till the time of the conception of Christ, (and revealing of that,) whose officer and harbinger only John was to be. And Elisabeth blessed God for this miraculous mercy of his, in giving her a child in her old age, and so taking away from her the reproach of barrenness, which was so heavy and unsupportable among the Jews, Isaiah iv. 1.

26. And in the sixth month after Elisabeth's conception, see ver. 36, the angel—

<sup>1</sup> saluted her in this form: Hail, thou gracious person, the Lord of heaven be with thee! let all men for ever account of thee as the most blessed woman in the world!

29. And seeing and considering what had happened she knew not what to judge of it, but cast about what should be the importance of this salutation.

<sup>5</sup> Hail, gracious person, the Lord be with thee.

<sup>6</sup> it.



of salutation this should be.

30 And the angel said unto her, Fear not, Mary : for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David :

33 And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man ?

35 And the angel answered and said unto her, " The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word.

30. And while she was thus musing, the angel—

31. And though thou art a virgin, yet thou shalt &c. (see Matt. i. 21.)

32, 33. He shall be an eminent person, being the Son of God, (see note [I] on Matt. i.) and the God of Israel shall settle upon him a spiritual kingdom, of which that temporal of David was but an imperfect representation, the absolute government of the church, that spiritual house of Jacob, and that kingdom of his shall continue for ever, shall never be destroyed, as the kingdom of the Jews shall.

<sup>m</sup> can I, being a virgin, conceive ?

<sup>n</sup> This shall be done by the Holy Ghost and the power of the eternal God coming upon thee, for which cause the child which shall be born shall be the Son of God and not of any man.

36. And for a token of this, know thou that thy cousin Elisabeth hath also conceived in her old age, and that barren woman is now six months gone with child.

37. For nothing is impossible for God to perform, be it never so strange or difficult.

38. And Mary expressed her faith and her obedience, ready to be disposed of by God as he thinks fit, with all submission and humility of mind. And the angel—

And the angel departed from her.

39 And Mary arose [m] in those days, and went into the hill country with haste, into a city of Judah; 39. And immediately (see ver. 24.) Mary arose, and went as speedily as she could into the hill country, to some city there (of which there were many, Josh. xv. 48.) within the portion of Judah, to visit Elisabeth her cousin.

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth <sup>o</sup> was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. <sup>o</sup> was transported and inspired by God with a prophetic spirit: see note [n].

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, <sup>p</sup> as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>p</sup> at the very minute wherein thou first spakest to me, I was so affected with joy, that the child did suddenly spring in my womb by reason of that joy which transported me.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. 45. Thy belief, ver. 38, of that message which the angel delivered unto thee from God, ver. 28 and 36, shall never be repented of by thee, for it shall certainly be performed in every particular exactly.

46 And Mary said, My soul doth magnify the Lord, 46, 47. Upon this Mary also brake out into a divine hymn of thanksgiving to God, saying, All the faculties of my soul, my affections, and my rational faculty

47 And my spirit hath rejoiced in God my Saviour. have all reason to bless and praise the name of God

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 48. For he hath done an honour (the greatest that was ever done to any) to me, the unworthiest of all his servants; in which respect all posterities shall look upon me as the happiest person, the most highly dignified by God of any.

49 For the omnipotent God of heaven hath honoured me above imagination, his name be blessed for it. 49. For the omnipotent God of heaven hath honoured me above imagination, his name be blessed for it.

me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how <sup>9</sup>the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that <sup>r</sup>on the eighth day they came to circumcise the child; and they called him *Zacharias*, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

50. And his mercy and gracious acceptance and abundant kindness is to those that serve and obey him humbly from time to time to all eternity.

51. Whereas the proud and great designers of the world are so far from being favoured, that they are opposed and confounded by him.

52. Nothing is more ordinary with him than to debase the lofty atheist, and to advance the humble person, though of never so low degree.

53. The poor that calls to him is replenished by him, and the rich man that trusts in his wealth is often brought to beggary.

54, 55. He hath now performed his promise to Abraham and to his seed, hath exhibited to them (the Jews, and all the believing world) that great promised mercy, and so made a provision for them, which shall never fail, sent the *Messias*, the Saviour of the world so long expected, a mercy that shall never be taken away from us.

<sup>9</sup> God had shewn a miracle of mercy to her in giving her a child thus in her old age, and when she had been barren so long.

<sup>r</sup> on the eighth day, whereon it was the custom to circumcise children and to give them names, the kindred and neighbours met to that purpose, and they intended to call him by his father's name, *Zachary*.

60. And Elisabeth being also inspired by God, ver. 41, and having by that means received knowledge of the name appointed by God, and not from her husband, who was now dumb, and so had been ever since the angel spake to him, ver. 22, (see *Titus Bostrensis*, p. 771. B.) answered and said—



61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately,<sup>a</sup> and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, 'What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and [*n*] prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he <sup>u</sup> hath visited and redeemed his people,

69 And hath raised up <sup>x</sup> an [*o*] horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since [*p*] the world began:

71 That we should be saved from our

<sup>a</sup> and his tongue restored to him as before, and he—

65. And great astonishment and reverence came on all—

<sup>t</sup> Certainly this child will prove some notable person! And God in a special manner was present to him, to assist and prosper him.

67. And Zachary by especial motion of the Spirit of God coming on him sung this hymn, Blessed be—

<sup>u</sup> hath performed his promise often mentioned (see Gen. xxi. 1, and l. 24, Exod. iii. 16, and iv. 31.) of visiting and bringing Israel out of Egypt in this spiritual (as formerly he did by way of temporal) deliverance, and by the Christ the Messias now to be born hath redeemed his people—

<sup>x</sup> a king, a ruler and eminent deliverer for his people; and although the kingdom be not a secular one, yet is he to be born of David's family.

enemies, and from the hand of all that hate us ;

72 To <sup>7</sup>perform <sup>7</sup>the mercy <sup>promised</sup> to our fathers, and to remember his holy covenant ;

73 The oath which he sware to our father Abraham,

74 That he would <sup>[q]</sup> grant unto us, that we being <sup>8</sup> delivered out of the hand of our enemies might serve him <sup>[r]</sup> without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God ; whereby the <sup>9</sup> <sup>[s]</sup> dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in the <sup>[t]</sup> shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

<sup>y</sup> the promises made to our fathers, wherein not only they but especially their seed was concerned, and to—

73. Gen. xxii. 16.

<sup>z</sup> give us power, ability, grace, that we being secured and rescued from danger of enemies might obey and attend him in a sincere performance of all duties toward God and man, and cheerfully and constantly persevere therein.

76. And this John shall be a prophet of God, (foretelling judgments on the nations if they repent not speedily,) or rather of an higher rank, pointing out Christ (see note <sup>[d]</sup> on Matt. xi.), and as his fore-runner, by the preaching of repentance and change, to fit men for Christ.

77. To teach men that in Christ there is a possibility of obtaining salvation for sinners, to wit, by pardon of their sins upon repentance and new life.

78. Which is a special act of compassion in God, through which it is that this rising sun, i. e. the Messiah or Christ, so called by the prophets, is come from heaven to visit and abide among us.

79. To shine forth to blind, ignorant, obdurate worldlings living in a state of death, and to put us into that way that will bring us to salvation.

80. And John grew, and had the Spirit of God daily more and more shewing himself in him, and dwelt in the hill country of Judæa, where he was born, till the time of his preaching or setting to the execution of his office among the Jews.

## CHAP. II.

AND it came to pass in those days, that there went out a decree from <sup>a</sup> Cæsar

<sup>a</sup> Augustus the Roman emperor, that all persons in the Roman empire should have their names and

<sup>7</sup> deal mercifully with our fathers, <sup>μετὰ τῶν πατέρων ἡμῶν ποιῆσαι ἔλεος.</sup> <sup>8</sup> delivered without fear from the hands of our enemies might serve him. <sup>9</sup> rising of the sun, or the east.

Augustus, that [a] all conditions of life and estate set down in court rolls, the world should be &c., according to their families.

<sup>1</sup> [b] taxed.

<sup>2</sup> (And <sup>2</sup> this taxing <sup>b</sup> was sent procurator into Syria (under which province Palestine was) to enrol that part of the empire: Cyrenius <sup>b</sup> was governor of Syria.) note [b].

<sup>3</sup> And all went to <sup>c</sup> to the city where their ancestors were born, and be taxed, every one so these to the city where David was born, from <sup>c</sup> into his own city. whence they came, ver. 4.

<sup>4</sup> And Joseph also <sup>4</sup>. And so, though Joseph dwelt in Galilee in the went up from Galilee, out of the city of city Nazareth, he was forced to go into Judæa, unto Nazareth, into Judæa, unto the city of David—

of David, which is called Bethlehem; (because he was of the house and lineage of David:)

<sup>5</sup> To be taxed with Mary his espoused wife, being great with child.

<sup>6</sup> And so it was, that, while they were there, the days were accomplished that she should be delivered.

<sup>7</sup> And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in <sup>3</sup> a [c] manger; because there was no room for them in the inn.

<sup>8</sup> And there were in the same country shepherds abiding in the field, <sup>4</sup> [d] keeping watch <sup>d</sup> over their flock by night.

<sup>9</sup> And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

<sup>10</sup> And the angel said unto them, Fear not: for, behold, I bring you good tid-

<sup>d</sup> by turns over their flock, some one watch of the night, some another.

<sup>9</sup>. And an angel of God appeared to them in a shining cloud, signifying God's especial signal presence there, (see note [k] on Matt. iii.): and they—

<sup>1</sup> enrolled. <sup>2</sup> this first enrolling was.

<sup>3</sup> the stable.

<sup>4</sup> watching the watches of

the night over their flock.



ings of great joy,  
which shall be to all  
people.

11 For unto you is  
born this day in the  
city of David a Sa-  
viour, which is Christ  
the Lord.

12 And this *shall*  
*be* a sign unto you ;  
Ye shall find the babe  
wrapped in swad-  
dling clothes, lying  
in <sup>6</sup> a manger.

13 And suddenly  
there was with the  
angel a multitude of  
<sup>6</sup> the heavenly host  
praising God, and  
saying,

14 Glory to God  
in the highest, and  
on earth <sup>6</sup> [e] peace,  
good will toward  
men.

15 And it came to  
pass, as the angels  
were gone away from  
them into heaven,  
the shepherds said  
one to another, Let  
us now go even unto  
Bethlehem, and see  
this thing which is  
come to pass, which  
the Lord hath made  
known unto us.

16 And they came  
with haste, and found  
Mary, and Joseph,  
and the babe lying  
in a <sup>7</sup> manger.

17 And when they  
had seen *it*, they  
made known abroad  
the <sup>6</sup> saying which  
was told them con-  
cerning this child.

18 And all they that  
heard *it* wondered at  
those things which  
were told them by  
the shepherds.

19 But Mary kept  
all these things, <sup>8</sup> and

11. For the Messiah or God incarnate is this day  
born in Bethlehem, David's city.

12. And by this you shall distinguish this child  
from all others ; Ye shall find—

<sup>6</sup> angels, so far from envying this dignity of man's  
nature that they congratulated it, and thereupon sang  
this hymn, Glory to God—

14. God be glorified by them which are in the  
highest heavens, the angels, &c., because of that  
peace which this birth of Christ hath brought on the  
earth, and because of that favour, mercy, reconcilia-  
tion of God toward men, which is wrought thereby,  
or because of that reconciliation of God toward those  
that are found sincere before him.

<sup>7</sup> whole story of all that was told them—

<sup>8</sup> comparing them one with another in her private  
meditation, without speaking of them to any.

<sup>6</sup> a stable : see note [c].  
for the King's MS. and the ancient  
of the ancient fathers.

<sup>6</sup> Or, *peace toward men of good will, or of his good liking* :  
Gr. and Lat. read, *eûdoklas, consolationis*, and so many  
<sup>7</sup> stable.

pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God <sup>h</sup> for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, <sup>i</sup> they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was <sup>k</sup> just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

<sup>h</sup> for the real completion of all those things which were first told them by an angel, and then heard and seen by themselves.

21. And when the eighth day was come, wherein it was the law and custom for children to be circumcised and named, he was circumcised, and his name imposed on him, which was JESUS, according as he had been named of the angel—

<sup>i</sup> they brought him, as their firstborn, to present him to the priest, and then to redeem him, as Num. xviii. 15. is appointed;

23. (According to that law given to the Jews, that as the firstborn male of other creatures, so the firstborn son (in remembrance of God's slaying all the firstborn of the Egyptians to deliver them) should be consecrated to God, Exod. xiii. 3, and since the Levites were by God taken instead of the firstborn, it is to be redeemed, Num. iii. 12 and 46.)

24. And then for her own purification after childbirth, Lev. xii. 6, to offer her pair of turtles, being not able to offer a lamb (which is an argument that the magi had not yet brought their presents, Matt. ii. 11.) according to the commandment of God, that he which is not able to bring a lamb shall bring a pair of turtles, &c., Lev. xii. 8.

<sup>k</sup> an upright and godly man, looking for and expecting the coming of the Messias, see ver. 38, whether in a spiritual only, or (as most expected) in a temporal kingdom, to restore their liberty to the Jews.

26. And he had received revelation from the Holy Ghost, that before he died the Messias should come, and he should see him.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and <sup>1</sup>blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* <sup>2</sup>is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, [*f*] a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was <sup>3</sup>of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years,

27. And at this very time he came by the guidance and dictate of the Spirit into the temple, and when Joseph and Mary brought in Jesus to perform those things which were according to the law usual to be done, then took he—

<sup>1</sup> recited this hymn, Lord, now lettest—

29. Lord, now thou hast fulfilled thy promise revealed to me, ver. 26, I am heartily content to die:

30. For I have with these fleshly eyes of mine beheld the Messias,

31. Whom thou hast so long promised, and at last exhibited in the sight of all the congregation;

32. A light afforded to the Gentile world, Isaiah xlix. 6, to reveal to them God's righteousness, (or the way of living which will be acceptable to God,) Psalm cxvi. 18, and (after he hath reformed the religion of the Jews, taught them the substantial instead of the ceremonial observances) to bring the Gentiles to the receiving of that religion, and so to bring much glory and honour to that nation, to those at least that do receive him, or in case they will do so.

<sup>2</sup> is appointed by God to be a means of bringing punishment and ruin upon all obdurate impenitents, and on the other side to redeem, restore, recover those that will be wrought on by him throughout all this people; and he shall be vehemently opposed; so holy and severe in his precepts and practice that he shall be a butt or sign, such as are mentioned Isaiah viii. 18, a mark for all obdurate sinners to set themselves against;

35. (And that opposition shall bring upon thee either death itself or some sore affliction,) that the machinations and designs of men, (see note [*e*] on Matt. xv.) which are now kept secret, may come forth, and be discovered by their dealings with him, by the judgments which they pass upon him, some receiving him as the Messias, others not. See note [*f*] on Rom. viii.

<sup>3</sup> very old, and had lived in the matrimonial estate but seven years, unto which she came a pure virgin;

37. And being now a widow of about eighty-four years old, she constantly frequented the temple (see



which departed not from the temple, but [g] served God with fastings and prayers night and day.

38 And she coming in that instant ° gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, ¢ they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they ¢ had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, ¢ went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three

note [d] on Acts i.) and performed all acts of piety, praying and fasting constantly at the prescribed and accustomed seasons of performing those duties, fasting twice a-week, (see ch. xviii. 12,) and observing the daily hours of prayer.

° sang an hymn to him, and expressly affirmed him to be the Messias, and this she did to all those in Jerusalem which expected the coming of the Messias. See ver. 25.

¢ they returned to Bethlehem, and there continued till they were warned to remove into Egypt, Matt. ii. 14, from whence returning they came to their own dwelling at Nazareth in Galilee, Matt. ii. 23.

40. And Jesus grew in stature of body and faculties of mind, (his divine Spirit assisting and strengthening his natural faculties,) and was indued with great wisdom through the grace and power of God's Spirit upon him.

¢ had continued there all the feast days, and then came home, as they—

¢ after they were come a day's journey they missed him, and made strict inquiry after him amongst their—

days they found him  
 'in the temple, sitting  
 in the midst of the  
 doctors, both hearing  
 them, and asking them  
 questions.

47 And all that  
 heard him were as-  
 tonished at his un-  
 derstanding and an-  
 swers.

48 And when they  
 saw him, they were  
 amazed: and his mo-  
 ther said unto him,  
 Son, why hast thou  
 thus dealt with us?  
 behold, thy father  
 and I have sought  
 thee sorrowing.

49 And he said un-  
 to them, How is it  
 that ye sought me?  
 'wist ye not that I  
 must be<sup>a</sup> about [h] my  
 Father's business?

50 And they under-  
 stood not the saying  
 which he spake unto  
 them.

51 And he went  
 down with them, and  
 came to Nazareth,  
 and was subject un-  
 to them: but his mo-  
 ther kept all these  
 sayings in her heart.

52 And Jesus in-  
 creased in wisdom  
 and stature, and in  
 favour with God and  
 man.

\* in the court of the temple, or porch, and many of  
 the masters of Israel, the scribes or learned men about  
 him, both hearing—

<sup>t</sup> the house of God is my proper home, my Father's  
 house, and so a place fit for me to be in; but this ye  
 were ignorant of.

51. And though in that of staying in the temple  
 (an introduction or essay preparatory unto his office,  
 to which he was sent by God, to whom obedience is  
 due before parents) he did somewhat without his  
 parents' leave, (see John ii. 4.) yet in all other things  
 he lived in perfect obedience to them: but his mo-  
 ther—

52. And Jesus in respect of his human nature, con-  
 sisting of body and soul, did grow or improve, his  
 soul improved in wisdom, his body in stature, as  
 others of his age are wont, and withal became daily  
 a more eminent illustrious person in the eyes of all.

### CHAP. III.

NOW in the fif-  
 teenth year of the  
 reign of Tiberius  
 Cæsar, Pontius Pi-  
 late being <sup>a</sup> [a] go-  
 vernor of Judæa, and  
 Herod being tetrarch  
 of Galilee, and his  
 brother Philip [b] te-  
 trarch of Ituræa  
 and of the region of  
 Trachonitis, and Ly-

<sup>a</sup> procurator of Judæa, and Herod governor of that  
 fourth division of the kingdom called Galilee, and  
 his brother—

<sup>a</sup> in my Father's house.

sanias the tetrarch of Abilene,

2 Annas and Caiaphas being the [c] high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees:

2. Annas a chief priest being a man of principal authority among the Jews, and Caiaphas placed by the procurator in the pontificate, the word of—

<sup>b</sup> to several parts of the coasts that were nigh Jordan, Bethabara, John i. 28, Ænon, John iii. 23, and by that means all the region about Jordan came to hear him, and he warned all the people to repent and be baptized of him, to come in as proselytes of his, that so their sins might be forgiven, which would otherwise bring certain destruction on them.

<sup>c</sup> There shall come a crier, or herald, or harbinger of the Messiah in the wilderness, to fit men by repentance for the receiving of Christ, and part of his proclamation shall be in these words, Every valley &c., which may figuratively import the peculiar quality of the gospel of Christ, which was to work upon the poor in spirit and exalt them to a participation of the greatest privileges, which none of the higher, loftier spirits were capable of, till they were humbled, and brought down from their heights; but literally they may seem to foretel the terrible destruction which should shortly come upon this people for their impenitence, the plaining of the land for the coming of the Roman army, (see note [c] on Matt. iii.,) and the visible discrimination which should then be made betwixt the obdurate impenitent unbelievers on one side, and those that are penitent and receive Christ on the other.

6. And all men shall discern the deliverance which is wrought for the penitent believers when all impenitents are destroyed.

<sup>d</sup> destruction approaching?

<sup>e</sup> do not think it will serve your turn that you are able to say, (see note [a] on Mark ii.,) We are of the seed of Abraham, who have right to the promises made to him, whatsoever our actions are; see Matt. iii. 9: for I say—

9. Matt. iii. 10.



every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also <sup>f</sup>publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, <sup>g</sup>Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do <sup>h</sup>violence to no man, neither [*d*]accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose <sup>i</sup>fan *is* in his hand, and he

10. And the common sort of people asked him, What was their task, or part of duty, to prevent or avert this ruin.

11. And he prescribed to them an extensive liberality, charity, mercifulness to all that wanted what they had to spare.

<sup>f</sup> the toll or tribute gatherers to be baptized—

<sup>g</sup> Receive all the taxes which the emperor requires to be gathered; but beside that, do not you either by cunning or force take any more for yourselves.

14. And to the military men of the Jews (employed by their procurators or the Romans) he prescribed these rules, Neither fright nor plunder any man, but be content with that allowance which is assigned for your maintenance.

15. And as the people were amused concerning him, looking for some further declaration or manifestation from him, and having some disputes within them whether he were not the Messias himself;

16. John gave a clear answer to their doubts, telling every one that came to him, in plain words, that he was not the Christ, saying, My whole office is thus to receive you as proselytes to believe on the Messias, who shall suddenly reveal himself; I am but a disciple of that great Master, sent before him, as disciples of prophets are wont to be, to take up room for him, (see Luke x. 1, and Matt. xxvi. 20,) to serve him, to take off and lay away his shoes, (see note [*h*] on Matt. iii.,) and truly I am unworthy of this office, to be the disciple of so divine a person. But he, when he cometh, shall be another manner of person, and do other kind of things; over and above the receiving of proselytes with water in baptism he shall send down the Spirit on his disciples in an appearance as of fire, Acts ii., and thereby enable them to speak with tongues miraculously, and so fit them for their office: (see note [*a*] on Acts i.)

<sup>h</sup> winnowing instrument, see note on Matt. iii. 12,

<sup>i</sup> not wrong any.

will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the [e] son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum,

18. And John Baptist said many such things as these, and more different from these, by way of exhortation and proclamation to the people, concerning the gospel of Christ.

19. And Herod calling him to the court, and hearing him often, and that with great respect to him at first, (Mark vi. 20,) at last being reprov'd by him for marrying his brother's wife, and for all other sins that John saw him to be guilty of, added yet this—

22. And the holy eternal Spirit of God appeared visibly to come down and to descend upon him, as a dove uses to descend and light on any thing, (see note [k] on Matt. iii.,) and a voice—

23. And at this time of his being baptized Jesus was about thirty years old, the age before which the Levites were not to be admitted to sacred functions, Num. iv. 3 and 43, 1 Chron. xxxiii. 2. And being born of a pure virgin he had truly no father on earth, but yet Joseph the son of Heli being betrothed to Mary his mother, he was his reputed father.

which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Matathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,



33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

## CHAP. IV.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and

1. See Matt. iv. 1.

when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a <sup>1</sup> pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

10 For it is written, He shall give his angels charge over thee, to keep thee :

11 And in *their* hands they shall bear

4. See Matt. iv. 4.

5. See Matt. iv. 8.

9. See note [b] on Matt. iv.

<sup>1</sup> battlement, πτερύγιον.

thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

12. See Matt. iv. 7.

<sup>a</sup> left him for a time, meaning to wait an opportunity to assault him again. See Matt. iv. 11.

<sup>b</sup> being by the powerful incitation of the Spirit of God now stirred up to set upon this prophetic office, returned into Galilee—

<sup>c</sup> exceedingly admired of all.

<sup>d</sup> and he made shew to undertake to expound some part of sacred writ, as their doctors are wont to do.

17. And the officer of the synagogue (see ver. 20.) brought him the book of—

<sup>e</sup> those that long imprisonment and shackles have bruised,

19. To proclaim to all a year of jubilee, wherein servants are set free, &c.

<sup>2</sup> until, ἀχρι.



20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

<sup>1</sup> See note [n] on Mark v.

22. And all that heard him did with acclamations express that they were amazed at the power and wisdom with which he spake, (see Psalm xlv. 2,) wondering whence he had such excellencies, Matt. xiii. 54; but because they knew he was Joseph's reputed son, one brought up in an ordinary condition, they did not believe on him.

23. Whereupon he spake unto them, saying, That which among the Jews is by way of gibe vulgarly used to a physician who is himself fallen into any disease or infirmity, "Physician," &c., (which signifies a man that pretends to do cures abroad, but is able to do none at home,) is become applicable to me, who being believed on by strangers, and by that means having opportunities to do miracles or healing among them, am despised and rejected among my own countrymen, very few of whom having that belief of my power as to come to me for cure, Mark vi. 5, I cannot consequently do many such miracles here, Matt. xiii. 58, which in Capernaum and other places I have done.

24. And so generally hath it been; when prophets have been sent to work miracles of mercy, very few among their countrymen, to whom they were familiarly known, have been found fit to receive them.

25, 26. As in Elias's time, of the many men and women, particularly of widows that were in that time of famine through all Israel, there was none qualified to receive that miracle from Elias but one only, the widow of Sarepta, or Zarephath, a city of Sidon, 1 Kings xvii. 9.

27. And though there were many leprous persons among the Israelites in Elisha's time, yet they being his countrymen the observation was there as here, that no one of them had faith to seek and qualify himself for a cure of his leprosy, only Naaman, which was not that countryman, but a Syrian, was by Elisha converted to the true religion, and healed of his leprosy.

<sup>2</sup> officer, ὑπηρέτης.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he <sup>g</sup>passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for <sup>h</sup>his word was with power.

33 ¶ And in the synagogue there was a man, which <sup>i</sup>had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had <sup>k</sup>thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, 'What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

<sup>g</sup> without being hurt by any of them went his way,

<sup>h</sup> he spake with authority, Matt. vii. 29, and added miracles also to confirm the truth of what he said.

<sup>i</sup> was possessed by the devil, and tormented with a sore disease consequent to it, and cried out—

<sup>k</sup> cast him into a fit of apoplexy, before or in the presence of them all, the devil and the disease departed from him, and he was very well immediately.

<sup>l</sup> This is very wonderful, beyond all that was ever seen before! for with authority—

37 And the fame of him went out into every place of the country round about.

38 ¶ And he <sup>m</sup>arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and <sup>n</sup> rebuked the fever; and it did; and immediately she arose and ministered unto them. <sup>n</sup> commanded the fever to depart from her; and so it did; and immediately—

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he <sup>o</sup> laid his hands on every one of them, and healed them. <sup>o</sup> by prayer and imposition of hands, without the use of any thing else, cured them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and <sup>p</sup> stayed him, that he should not depart from them. <sup>p</sup> used all means to prevail with him, that he—

43 And he said unto them, <sup>q</sup> I must preach the kingdom of God to other cities also: for therefore am I sent. <sup>q</sup> My business is to preach the gospel, (and the cures which I work are but subservient to that,) and this I must preach to the rest of the villages and towns, and not continue still in one place.

44 And he preached in the synagogues of Galilee.



## CHAP. V.

AND it came to pass, that, as the people <sup>1</sup>pressed upon him to hear the word of God, he stood by <sup>2</sup>the lake of Genesaret,

<sup>2</sup> And saw two ships standing by the lake: but the fishermen <sup>2</sup> were [a]gone out of them, and were washing their nets.

<sup>3</sup> And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

<sup>4</sup> Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets <sup>3</sup> for a draught.

<sup>5</sup> And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

<sup>6</sup> And when they had this done, they inclosed a great multitude of fishes: and their net brake.

<sup>7</sup> And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that <sup>b</sup>they began to sink.

<sup>8</sup> When Simon Peter saw it, he fell

<sup>a</sup> the sea of Galilee, Matt. iv. 18, or lake of Tiberias. See note [c] on ch. viii., and note [c] on Matt. xiv.

<sup>2</sup> And saw two boats, one belonging to Andrew and Simon, Matt. iv. 18, the other to Zebedee and his sons, James and John; and the fishermen having made an end of fishing for that time, had carried out their nets and cleansed them, meaning not to let them down or use them any more.

<sup>b</sup> both the boats with the weight of the fish sunk into the water discernibly, and were in danger to be lost.

<sup>1</sup> came, or flocked about him, ἐπικεισθαι αὐτῷ.  
their nets. <sup>3</sup> to catch, εἰς ἄγρην.

<sup>2</sup> having gone out of them had washed

down at Jesus' knees, saying, <sup>c</sup> Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; <sup>d</sup> from henceforth thou shalt catch men.

11 And when they had brought their ships to land, <sup>e</sup> they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: <sup>f</sup> but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

<sup>e</sup> My sins make me incapable of receiving benefit from thy miracles: this great miracle of the fish being ready to drown the boat, and to become destructive to me, I beseech thee go out of the ship.

9. This he spake not out of a desire to be rid of his company, but out of a great sense of his own unworthiness, and a great dread and amazement wrought in him by the miracle.

<sup>d</sup> thou shalt be a fisherman no longer, thy trade shall be changed into a more honourable, that of catching, so as to keep alive, and not (as in hunting and fishing, &c. it is ordinary) to kill what is caught by thee; thou shalt catch men, and by so doing preserve them to all eternity.

<sup>e</sup> all four of them forsook all—

<sup>f</sup> recover me from my foul disease.

13. And he did but touch him, and speak the word, and immediately—

<sup>g</sup> but, said he, Go, &c. See note [*d*] on Matt. viii.

16 ¶ And he <sup>h</sup>withdrew himself into the wilderness, and <sup>h</sup>did oft go aside into places of solitude, and prayed.

17 And it came to pass <sup>i</sup>on a certain day, <sup>i</sup>as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

20. Matt. ix. 2.

21 And the scribes and the Pharisees began to reason, saying, <sup>j</sup>Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

<sup>j</sup> This is sure a blasphemer, making a God of himself, for none but such can forgive sins.

22 But when Jesus perceived their thoughts, he answering said unto them, <sup>k</sup>What reason ye in your hearts?

<sup>k</sup> What ground have you for this dispute beginning in your hearts, and expressed by your tongues? (ver. 21.)

23 Whether is easier, to say, Thy sins

23, 24. Is it blasphemy for him that is endued with divine power, and can cure all diseases with his word,

<sup>4</sup> he was also teaching, and, καὶ αὐτὸς ἦν διδάσκων· καὶ



be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw <sup>1</sup>a publican, named Levi, sitting at the <sup>6</sup>receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And <sup>m</sup>Levi made him a great feast in his own house: and there was a great company of publicans and of others that <sup>6</sup>sat down with them.

30 <sup>7</sup>But <sup>n</sup>[b] their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are

to forgive sins also? The one ye shall see me able to do, and why may I not then freely, and without injury to any, do the other also? (see Matt. ix. 6.) Whereupon he said to the paralytic, I command thy health to return to thee, and thee to take up that bed on which now through weakness thou art laid, and to carry it home unto thy house.

<sup>1</sup> Matthew, or Levi, the publican, see note [b] on Matt. ix.

<sup>m</sup> Matthew

<sup>n</sup> the scribes of the Jews in that place and the Pharisees murmured and whispered against Christ, and questioned with his disciples why their Master and they would do that which was so unlawful by the Jewish law, to wit, eat and drink with heathens, and those that freely converse with them.

31. Matt. ix. 12.

<sup>6</sup> tollbooth, τελώνιον.

Pharisees murmured unto his disciples, καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ.

<sup>6</sup> lay along, κατακείμενοι.

<sup>7</sup> And the scribes of them and the

whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, ° Why do the disciples of John fast often, and make prayers, and likewise *the disciples of the Pharisees*: but thine eat and drink?

34 And he said unto them, p Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But q the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; r No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken out* of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

° When the disciples of John (Matt. ix. 14.) and the Pharisees observe frequent days of fasting, at least two every week, and set apart those days to prayer also more solemnly than the rest, what is the reason that thy disciples do not so at all, keep no solemn weekly days of fasting?

p Can it be expected or thought reasonable for the guests of a marriage feast to fast,

q there are sad days to come upon my disciples; and when they come, and I, on whom they depend, am removed from them, then will it be seasonable for them to practise that duty of fasting.

r No prudent man putteth a patch of new cloth into an old garment, (see Matt. ix. 16,) or if he do not observe that rule of prudence, then both—

39. It is not best immediately to bring men to an austere course of life, but by degrees, lest they fall off upon the ungratefulness of it: for they that have tasted old wine, which is the smoother, will not willingly leave that for new, which is more harsh, (see Eccclus. ix. 10,) the old being sweeter, more grateful and delightful, and agreeable to the stomach: and thus it is fit to condescend to the weaknesses of men, and not presently to require of my disciples the austerities of fastings, &c., especially while I am with them, which is rather a time of festivity to them, but there will soon be a season for fasting also: ver. 35. &c.

## CHAP. VI.

AND it came to pass on the <sup>1</sup>[a] second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungry, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees <sup>a</sup> watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their <sup>b</sup> thoughts, and said

1. In the morning of the day of Pentecost falling on a sabbath day, by which conjunction that day became an high sabbath, Christ passed through the corn fields, which were now full ripe, (this feast of Pentecost being called the feast of harvest, Exod. xxiii. 16,) and his disciples (see note [a] on Matt. xii.) plucked the ears of corn and eat of it.

2. And the Pharisees questioned them, saying, Why do you eat before the public service, which is not to be done on sabbath days, especially on such days as this, the feast of Pentecost? See note [a] on Matt. xii.

3, 4. And Jesus answered for the disciples, by putting them in mind what David did in the like case, that of hunger, transgressing the law of holy things, which is in like manner applicable to such transgressions as these on the sabbath days.

5. See note [a] on Matt. xii.

<sup>a</sup> observed him insidiously, and at last asked him whether the working a cure on the sabbath day were lawful or no? Matt. xii. 10, that they might—

<sup>b</sup> designs of treachery, (see note [e] on Matt. xv.)

<sup>1</sup> second prime sabbath.

<sup>2</sup> machinations, διαλογισμούς.



to the man which had the withered hand, and yet made no scruple to run the hazard rather than omit the working of that mercy to the man—  
 Rise up, and stand forth in the midst.  
 And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? <sup>9.</sup> And therefore said, He that doth not an act of charity when there is need of it, and he can do it, doth commit sin, and he that then doth not cure, destroys: I shall therefore ask you this question, Which of these is the fittest employment for a sabbath day, to cure or kill?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with <sup>c</sup>madness; and communed one with another what they might do to Jesus. <sup>c</sup> senseless anger or rage, and consulted together what they might do to Jesus.

12 And it came to pass <sup>d</sup> in those days, that he went out into a mountain to pray, and continued all night <sup>a</sup> in <sup>[b]</sup> prayer to God. <sup>d</sup> at that time, or then, he betook himself (see note [m] on ch. i.) to a mountain to pray, and continued all night in an house of prayer, or oratory, used to that purpose for the service of God, to which men resorted to pray.

13 ¶ And when it was day, he called unto him <sup>e</sup> his disciples: and of them he chose twelve, whom also he named <sup>[c]</sup> apostles; <sup>e</sup> his followers that received the faith and attended his preaching, and of them he chose twelve to be constant attendants, (and these were the men to whom after he left his power at his parting from the world,

14 Simon, (whom he also named <sup>f</sup> Peter,) and Andrew his brother, James and John, Philip and Bartholomew, John xx. 21, and gave them commission to plant and rule the church, and then named them apostles, as governors sent by commission by him.)

<sup>f</sup> Cephas, which in Syriac signifies *a stone*.

15 Matthew and Thomas, James the son of Alphæus, and Simon called <sup>4</sup> Zealotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

<sup>3</sup> in an oratory of God.

<sup>4</sup> the ZeLOT, Ζηλωτής.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they <sup>g</sup> that were vexed with unclean spirits: and they were healed. <sup>g</sup> that being possessed by the devils were brought into any disease by them: and they were healed.

19 And the whole multitude sought to touch him: <sup>h</sup> for there went virtue out of him, and healed *them* all.

<sup>h</sup> because by virtue of any bare touch of his, cures were conveyed to all that needed them.

20 ¶ And he lifted up his eyes on his disciples, and said, [*d*] Blessed *be* <sup>i</sup> *ye* poor: for your's is the kingdom of God.

<sup>i</sup> ye lowly, humble-minded men, and such as can be content to be poor when called to it; for you are the men to whom the gospel peculiarly belongs.

21 Blessed *are ye* <sup>k</sup> that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

<sup>k</sup> that in this life have an earnest desire after the righteousness which is not attained to perfectly till another: for the time shall come wherein ye shall be satisfied abundantly. Blessed are ye—

22 Blessed are ye, when men shall hate you, and when they shall <sup>l</sup> [*e*] separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

<sup>l</sup> excommunicate and anathematize you as notorious offenders, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

23. Matt. v. 11.

24 But <sup>m</sup> woe unto you that are rich! for ye have received your consolation.

<sup>m</sup> the wealth and great prosperities of this world are a sad presage to those which do not use them christianly: for all the good things or matters of comfort that belong to them they receive in this life.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; <sup>a</sup> and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods [<sup>f</sup>] ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, <sup>o</sup> what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to <sup>6</sup> receive, what thank have ye? for <sup>p</sup> sinners also lend to sinners, <sup>7</sup> to receive as much again.

<sup>5</sup> taketh thy goods, exact not. much, *ἵνα ἀπολάβωσι τὰ ἴσα.*

25. All the worldlings' present plenty will end in famine and misery, all their jollity in weeping and gnashing of teeth.

26. Even a good reputation when it is popular and general, the universal applause of the men of this world, is a very ill sign, and that which hath been generally the false, not the true prophets' portion.

<sup>a</sup> and from him that taketh away thy upper garment withhold not thy shirt or inner garment also. See note [r] on Matt. v.

30. Every man that truly wanteth (such is not he that maketh begging his trade, and refuseth to make use of his labour to sustain or rescue him from want) is the proper object of every man's charity; and therefore no man that is thus qualified to receive, and by asking offers thee an opportunity, is to be rejected by thee: and liberality consisting of two branches, giving and lending freely without interest, do thou exercise both parts of it towards the poor; give to all distressed persons that ask from thee, and from him that wanteth and receiveth any loan from thee, exact no use.

31. And whatever you would think an act of duty or charity from others to you, if you were in their condition and they in yours, be ye careful to do the same for them.

<sup>o</sup> what thanks or reward can you expect? see 1 Peter ii. 19; for the very heathens (as publicans, Matt. v. 46.) are willing to pay kindnesses to them who have shewed them some first.

<sup>p</sup> the heathens lend to heathens, that at another time they may borrow as great a sum.

<sup>6</sup> borrow, *ἀπολαβεῖν.*

<sup>7</sup> that they may borrow as



35 But love ye your enemies, and do good, and <sup>a</sup> lend, <sup>b</sup> [g] hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and [k] running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the <sup>9</sup> ditch?

40 The disciple is not above his master: but <sup>r</sup> every one <sup>10</sup> that is [i] perfect shall be as his master.

41 And why beholdest thou the <sup>11</sup> mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye,

<sup>a</sup> lend to them to whom your loan may be a seasonable mercy, though they be so poor that ye cannot in any probability ever borrow of them at any other time; and never think that this improvident bounty will ever bring any want on you: and this shall be a means to make God your paymaster, who will do it most abundantly; and beside that, ye shall herein imitate God himself, who is bountiful to those that make him no returns, yea, that provoke him by their sins.

37. Matt. vii. 1. Do not accuse (see note [d] on John xii.) or interpret other men's words or actions uncharitably, lay not unfavourable censures on them, but deal with that candour toward others as you expect or desire God should do to you.

38. All your works of mercy and liberality shall be most abundantly repaid.

39. Another parable there was which Christ at some time used, though it seem not to have been spoken at the time when the former passages were delivered. See Matt. xv. 14.

<sup>r</sup> every right true follower of Christ will be content to suffer what his Master suffers before him, Matt. x. 25, and that portion he must look for.

<sup>s</sup> small thin shiver of wood

42. Matt. vii. 4.

<sup>a</sup> distrusting nothing, and <sup>9</sup> pit, βάθυνον. <sup>10</sup> shall be perfected as, κατηρτισμένος  
ταται. <sup>11</sup> shiver: see note [a] on Matt. vii.

when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

43. For it is not thy supercilious finding fault or judging of others that will ever denominate thee good, unless thine own heart and practices be accordingly.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

44. For every tree is discerned to be good by bringing forth that fruit which is proper to it, good of the kind.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

45. Every man hath a treasury or repository within him, from whence all his actions are sent forth; he that hath an honest heart, a repository of good purposes and resolutions, on all occasions brings forth from thence good actions; and an evil man—

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

46. It is to little purpose for you to profess Christianity, to expect any good by that profession, unless your actions are suitable to my commands.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

47, 48 Every disciple of mine that obeys my doctrine is to be compared to a builder, which in laying his foundation digged till he came to a firm rock, or hard stone, and laid his foundation upon that, and he had the benefit of it, no violence of wind or flood (parallel to which are the most boisterous temptations of the world) could shake his building, Matt. vii. 26.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, his heart is like a man—

is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## CHAP. VII.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he [a] sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: <sup>b</sup> but <sup>1</sup> say in a word, and my servant shall be healed.

<sup>a</sup> some of the principal men among the Jews—

5. For, said they, he is, though a Roman commander, a great lover of the nation and religion of the Jews, and hath expressed that by an act of special piety and favour to us, he hath built—

<sup>b</sup> but instead of thy trouble of coming, give but thy command by word of mouth, and I make no doubt but that will cure my servant.

<sup>1</sup> speak thou by word, εἰπὲς λόγῳ.



8 For <sup>c</sup> I also am a <sup>c</sup> though I am but a subordinate commander, yet my commands are obeyed by all under me, though given by word of mouth, without my own presence to see them executed.

and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, <sup>d</sup> I have not found so great faith, no, not in Israel.

<sup>d</sup> This heathen officer hath exercised a greater act of belief, or faith in my power, than any Jew yet hath done.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, <sup>e</sup> and she was a widow: and much people of the city was with her.

<sup>e</sup> and she being a widow, and by this loss of her only son left desolate, all the neighbourhood were come to her, to lament and mourn with her, and to attend the funeral.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and <sup>f</sup> began to speak. And he delivered—

<sup>f</sup> spake, and so evidenced himself to be revived. And

he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout <sup>ε</sup> all the <sup>2</sup> region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou <sup>h</sup> he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor <sup>h</sup> the gospel is preached.

23 And blessed is *he*, whosoever shall not

16. And they were all astonished at this sight of a wonderful work of God, and as it struck them with awe and dread at his presence, so did they acknowledge with thanksgiving to God, that a great—

<sup>ε</sup> all Galilee: see note [e] on Matt. iv.

<sup>h</sup> the Messias expected? (see note [a] on Matt. xi.)  
or look we—

<sup>i</sup> See note [b] on Matt. xi.

23. See note [c] on Matt. xi.

<sup>2</sup> circumambient region, τῇ περιχώρῳ.

be <sup>3</sup> offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but <sup>k</sup> he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God <sup>4</sup> against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? age.

24. Matt. xi. 7.

27. Malachi iii. 1.

<sup>k</sup> any disciple of mine, the meanest or least of them, Matt. xi. 11, is designed to a more honourable office than he.

29. And when this John preached, none but the meaner people and publicans and the like received God's message by him, or expressed their thankfulness to God, (for this mercy, proclaimed by him as a forerunner of Christ, viz., pardon upon repentance,) and they came in cheerfully to his baptism: see Matt. xi. 12.

30. But the Pharisees and doctors of the law, the great and the learned men, they would not repent or make themselves capable of that mercy, but rejected him, (and now reject me,) and that proffer of mercy tendered to them.

31. Whereupon Christ delivered this parable unto them, thereby to express most lively the Jews of that age.

<sup>3</sup> scandalized about, or offended at me, σκανδαλισθῇ ἐν ἐμοί.

<sup>4</sup> towards, εἰς.



and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not <sup>s</sup> wept.

33 For John the Baptist came <sup>1</sup> neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and yesay, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was <sup>m</sup> [b] a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought <sup>a</sup> an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had

32. Matt. xi. 16.

<sup>1</sup> in a strict austere course of abstinence, and your censure of him is, that he is an hypochondriac, frantic fellow.

34. And I on the other side observe no such abstinences, eat meats indifferently, and converse with men indifferently, and ye censure me as sharply, saying, Behold—

35. See note [h] on Matt. xi.

<sup>m</sup> an heathen, or one that had lived in a sinful course.

38. And as he lay along, his feet being behind him that lay next to him, she standing behind him, let fall drops of tears upon his feet, effects of sorrow and love, and stooping down wiped his feet (after that new kind of washing them) with no other towel than that of her own hair, then fell down and kissed his feet, and poured the ointment upon them, (a festival ceremony, and an expression in her of great kindness.)

<sup>s</sup> wailed, ἐκλαύσατε.

<sup>a</sup> a cruse: see note [b] on Matt. xxvi.

bidden him saw *it*,  
he spake within him-  
self, saying, This  
man, if he were a  
prophet, would have  
known who and what  
manner of woman  
*this is* that toucheth  
him: for she is a  
sinner.

40 And Jesus an-  
swering said unto  
him, Simon, I have  
somewhat to say un-  
to thee. And he saith,  
Master, say on.

41 There was a cer-  
tain creditor which  
had two debtors:  
"the one owed five  
hundred pence, and  
the other fifty.

42 And when they  
had nothing to pay,  
he frankly forgave  
them both. <sup>7</sup>Tell me  
therefore, which of  
them will love him  
most?

43 Simon answered  
and said, I suppose  
that *he*, to whom he  
forgave most. And  
he said unto him,  
Thou hast rightly  
judged.

44 And he turned  
to the woman, and  
said unto Simon,  
Seest thou this wo-  
man? I entered into  
thine house, °thou  
gavest me no [c] wa-  
ter for my feet: but  
she hath washed my  
feet with tears, and  
wiped *them* with the  
hairs of her head.

45 Thou gavest me  
no kiss: but this wo-  
man since the time  
I came in hath not  
ceased to kiss my  
feet.

46 My head with  
oil thou didst not

40. And Jesus knowing the thoughts of his heart  
resolved to take notice of them, and addressing his  
speech either to the Pharisee, whose name perhaps  
was Simon, (see note [b]) or else to Simon Peter, said,  
I will answer that objection of the Pharisee by a  
parable which will render the reason of this woman's  
extraordinary expression of love, and an account why  
I should be far from rejecting of her.

° the one of a very great, the other of a much less  
(but the tithe of the former) sum.

° thou bestowedst no festival expression of the  
ordinariest sort upon me: but she hath—

45. Thou didst not entertain me at my first enter-  
ing into thy house with a kiss, which is the ordinary  
salutation and expression of kindness: but this—

<sup>7</sup> Or, *Which therefore of them will love him more intensely?* for the King's MS. reads, *τίς οὖν αὐτῶν ἐπὶ πλεῖον*, &c.

<sup>p</sup> anoint : but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, <sup>a</sup> Her sins, which are many, are forgiven ; <sup>b</sup> [<sup>d</sup>] for she loved much : but to whom little is forgiven, *the same loveth little.*

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also ?

50 And he said to the woman, <sup>r</sup> Thy faith hath saved thee ; go in peace.

<sup>p</sup> See note [c] on Matt. xxvi.

<sup>a</sup> The greatness of the mercy shewn to her hath proportionably a far greater expression of gratitude from her : but to whom—

<sup>r</sup> This great expression and these affectionate extraordinary acts of thy faith are rewarded with a free pardon of all thy sins past ; go and live as thou oughtest to do for the rest of thy life, and God's favour and all happiness go along with thee.

## CHAP. VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of <sup>a</sup> the kingdom of God : and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom <sup>b</sup> went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which <sup>c</sup> [<sup>a</sup>] ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable :

5 A sower went out to sow his seed : and

<sup>a</sup> the doctrine of Christianity, and the reformation which God now expected and required to be wrought among this people, or else he would send judgments on them : and the twelve—

<sup>b</sup> seven devils had been cast out.

<sup>c</sup> had supplied him with necessaries out of their own possessions.

5. See Matt. xiii. 3.

<sup>a</sup> therefore.



as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns ; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, <sup>d</sup> What might this parable be ?

10 And he said, Unto you it is given to know the mysteries of <sup>e</sup> the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this : The seed is the word of God.

12 Those by the way side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which for a while be-

<sup>d</sup> What is the meaning of this parable ?

<sup>e</sup> Christian doctrine, but to others I spake in parables, that that prophecy of *Isaiah* might be fulfilled on them, which said, *Hearing ye shall hear, and not understand ; and seeing ye shall see, and not perceive : God denying them those more clear means, and allowing them none but parables, as a punishment of their former obduration against his means. See Matt. xiii. 14.*

12. They that receive the word, parallel to the seed sown by the path or way, are those hearers which receive it so little way into their hearts, that the devil comes presently and picks it up, as birds do corn, and so they are never the better for it.

13. See Matt. xiii. 20.

lieve, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and [6] bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and <sup>8</sup> bring forth fruit with <sup>1</sup> patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *anything* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his <sup>b</sup> brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to <sup>1</sup> see thee.

21 And he answered

<sup>1</sup> are choked by the deceitfulness of riches and pleasures, and the cares of this world, and do not persevere till time of bringing forth ripe fruit, that is, till harvest, fall off after some few Christian performances.

<sup>8</sup> continue in all Christian practice, and never fall off again.

17. For it is not God's will that any talent should be laid up useless and unprofitable, Matt x. 26, Mark iv. 22.

18. See therefore that you receive profit by what you hear: for to him that employs his present stock shall more be given; but from him which doth not so, even that which hath formerly been given him, shall be taken away again, Matt. xiii. 12.

<sup>b</sup> kindred near unto him, Matt. xii. 46.

<sup>1</sup> speak with thee.

21. Matt. xii. 50.

<sup>1</sup> perseverance, ὑπομονή.

and said unto them,  
My mother and my  
brethren are these  
which hear the word  
of God, and do it.

22 ¶ Now it came  
to pass on a certain  
day, that he went  
into a ship with his  
disciples: and he  
said unto them, Let  
us go over unto the  
other side of the lake.  
And they launched  
forth.

23 But as they sail-  
ed he fell asleep:  
and there came down  
a storm of wind on  
[c] the lake; and  
they were filled with  
water, and were in  
jeopardy.

24 And they came  
to him, and awoke  
him, saying, Master,  
master, we perish.  
Then he arose, and  
rebuked the wind  
and the raging of  
the water: and they  
ceased, and there was  
a calm.

25 And he said unto  
them, Where is your  
faith? And they be-  
ing afraid wondered,  
saying one to ano-  
ther, What manner  
of man is this! for  
he commandeth even  
the winds and water,  
and they obey him.

26 ¶ And they ar-  
rived at the country  
of the Gadarenes,  
which is over against  
Galilee.

27 And when he  
went forth to land,  
there met him out of  
the city a certain  
man, which had de-  
vils long time, and  
ware no clothes, nei-  
ther abode in any  
house, but in the  
tombs.

22. Matt. viii. 23.

<sup>k</sup> their boat was filled with water.

<sup>1</sup> commanded the wind to cease, and the waves of  
the sea not to move so turbulently, and accordingly  
they ceased—

26. See Matt. viii. 28.



28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, <sup>m</sup> torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes <sup>n</sup> it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not <sup>o</sup> command them to go out into [*d*] the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. <sup>p</sup> And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the <sup>q</sup> country.

35 Then they went

<sup>m</sup> let me alone to continue where I am, and do not before my time cast me into the place of torments, the pit of hell, ver. 31. See note [*b*] on Mark v.

<sup>n</sup> the devil possessed him, and put him into a kind of raving fit, which made him very unruly, and thereupon he was kept—

30. Mark v. 9.

<sup>o</sup> cast them into the pit of hell.

<sup>p</sup> And to shew the people the destructive power of this legion of devils, if not restrained by his omnipotent goodness, and so to let them see the great benefits that were now come to them, if they would receive and believe in Christ, he did permit (or not restrain) them to do what they so much desired, to enter into the swine. See Mark v. 13.

<sup>q</sup> villages in the country.

out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might <sup>r</sup> be with him: but Jesus sent him away, saying,

<sup>r</sup> be one of his constant attendants or disciples.

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, <sup>s</sup> the people *gladly* received him: for they were all waiting for him.

<sup>s</sup> the people of the place were very much joyed at his coming.

41 ¶ And, behold, there came a man named Jairus, and he was <sup>t</sup> a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house;

<sup>t</sup> See note [c] on Mark v.

42 For he had one only daughter, about twelve years of age, and <sup>u</sup>she <sup>2</sup>lay a dying. But as he went the people thronged him.

43 ¶ And a woman having <sup>3</sup>an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touchèd me?

46 And Jesus said, Somebody hath touchèd me: for I <sup>\*</sup>perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touchèd him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one <sup>7</sup>from the ruler of the synagogue's house, saying to him, Thy daughter is

<sup>u</sup> she was by him left ready to die, but by this time that he came to Christ, actually dead, Matt. ix. 18, (though that was not certainly known by him, till ver. 49.) But as he—

<sup>\*</sup> know some cure hath been wrought by the touching of me.

<sup>7</sup> from the house of Jairus, (ver. 41,) which brought him word that his daughter was dead, and therefore he should not put Christ to the trouble to come down to work a cure, when she was already dead.

<sup>2</sup> was dead, ἀπέθνηκεν.

<sup>3</sup> a flux: see note [d] on Mark v.



dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

51, 52. And coming into the house, where there was already a great company of neighbours gathered together, weeping and bewailing the deceased, he suffered none of those that came with him to go in, save Peter, &c. And seeing the company within lamenting her death he comforted them, saying, Weep not; she—

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put <sup>a</sup> them all out, and took her by the hand, and called, saying, Maid, arise.

<sup>a</sup> all those that were there lamenting out, and took—

55 And her spirit came again, and she arose straightway: and <sup>a</sup> he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

<sup>a</sup> that they might perceive that she was really revived, and not only in appearance, and withal to refresh her, he commanded them that were in the house to set some food before her.

## CHAP. IX.

THEN he called his twelve disciples together, <sup>a</sup> and gave them power and authority over all devils, and to cure diseases.

<sup>a</sup> and to qualify them for their office he gave them power to cast out devils out of those that were possessed with them, and to cure—

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, <sup>b</sup> Take nothing for *your* journey, neither staves, nor scrip, neither bread, nei-

<sup>b</sup> Make no provision for your journey, nor take with you so much as a staff to guard you by the way, see note [e] on Matt. x.

ther money ; neither have two coats apiece.

4 And whatsoever house ye enter into, <sup>c</sup> there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet <sup>d</sup> for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ;

8 And of <sup>e</sup> some, that Elias had [<sup>a</sup>] appeared ; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded : but who is this, of whom I hear such things ? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place <sup>g</sup> belonging to the city called Bethsaida.

11 And the people, when they knew <sup>h</sup> it, followed him : and he received them, and <sup>i</sup> spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the

<sup>c</sup> as long as you remain in that city, Matt. x. 11.

<sup>d</sup> by that means to testify to them and others that ye have been with them, and have not been received, but unworthily rejected by them, and accordingly to express to them what is likely to befall them, Matt. x. 14.

<sup>e</sup> Christ, and he did not know what to think, because some said, that it was John Baptist risen from the dead, who having been killed by him, he feared he would now work some eminent revenge on him for

it. <sup>f</sup> some, that Elias was come.

<sup>g</sup> within the territory of Bethsaida.

<sup>h</sup> preached the gospel to them, and healed them—

day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and <sup>1</sup>[b] lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; <sup>k</sup> except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down <sup>1</sup>by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples <sup>m</sup>to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was <sup>2</sup>alone praying, his disciples were with him: and he asked them, saying, Whom say <sup>3</sup>the people that I am?

19 They answering said, John the Baptist; but some say,

<sup>1</sup> betake themselves to their inns.  
προσευχ. καταμόνας, συνῆσαν αὐτῷ.

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<sup>i</sup> refresh themselves, and get—

<sup>k</sup> and cannot give them entertainment, unless we should go and buy; and that must be a large proportion to feed all this people.

<sup>1</sup> See note [e] on Mark vi., and note [g] on Matt. viii.

<sup>m</sup> that they might distribute to the multitude a portion for every one: Matt. xiv. 20.

<sup>2</sup> praying by himself, his disciples came to him,  
<sup>3</sup> Or, men: for the King's MS. reads οἱ ἄνθρωποι.

T



Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answeringsaid,<sup>n</sup> The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, ° The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he <sup>p</sup> gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, <sup>q</sup> when he shall come in his own glory, and in *his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass <sup>r</sup> about an eight days after these

<sup>n</sup> The Messias.

21. See note [b] on Matt. viii.

° The prophecies must be fulfilled which affirm that the Messias shall suffer many things, and be rejected by the great sanhedrim, and be slain—

23. Matt. x. 38.

24. Matt. x. 39, Mark viii. 35.

<sup>p</sup> gain all the wealth of the world, and lose his soul, or life? See note [m] on Matt. xvi.

<sup>q</sup> when he comes so illustriously to punish his crucifiers (or at last judge the world). See note [o] on Matt. xvi.

27. Which is not now so far off but that some here present shall live to see it.

<sup>r</sup> six complete days, but eight, reckoning the first and last, (see note [m] on Matt. xii.,) after these—

sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the <sup>4</sup> fashion of his countenance was altered, and his raiment was <sup>5</sup> white and glistening.

<sup>5</sup> like the whiteness of a flash of lightning.

30 And, behold, theretalked with him two men, which were Moses and Elias :

31 Who appeared in glory, and spake of his <sup>5</sup> [c] decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: <sup>1</sup> and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 <sup>6</sup> And when the voice was past, <sup>u</sup> Jesus was found alone.

31. Which appearing, as angels are wont, in a glorious condition, spake of his going out of this world (see note [a] on John xiii., and note [f] on 2 Peter i.) as of Moses out of Egypt to a Canaan, by this means delivering his faithful people, but withal destroying them that believed not, Jude 5. Of all which, and the several branches and consequents of it, Jerusalem was shortly to be the scene, and first of his crucifixion there.

33. And as Moses and Elias were parting from Christ, Matt. xvii. 4, Peter said unto Jesus—

<sup>1</sup> and they were amazed with fear, as the cloud came so near to them.

<sup>u</sup> Moses and Elias were departed from Jesus. And Christ commanded them to tell no man what they saw

<sup>4</sup> appearance, εἶδος. γενέσθαι τὴν φωνήν.

<sup>5</sup> departure.

<sup>6</sup> And as the voice was, or, was heard, καὶ ἐν τῇ

And they kept it till after his rising from the dead, Matt. xvii. 9; and close, and told no man in those days they obeyed his command, and did accordingly. any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

37. Matt. xvii. 15.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, <sup>a</sup> a spirit taketh him, and he suddenly crieth out; and it <sup>7</sup> teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, <sup>7</sup> the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these say-

<sup>a</sup> a sore affection seizeth upon him at certain times of the moon, and makes him cry out, and it causeth such a boiling and agitation within, (see note [c] on Mark ix.) that he foams at mouth, and it never departeth from him without great pain and agony: this coming to himself again (though when it first takes him it makes him senseless, Mark ix. 25, able neither to speak nor hear) is joined with an horrible torment, and many grievous bruises remain afterward. See note [c] on Matt. xvii.

40. And I earnestly entreated thy disciples, that went about doing miracles, ver. 6, to cure him of this epilepsy, and they were not able.

41. And Jesus said to his disciples, What an act of perverse infidelity, not of weakness, is this in you! Will my presence so long, and the power given you by me, ver. 1, work no better effects upon you? You will make yourselves unworthy of such favours by your not making use of them: see Matt. xvii. 21, and Mark ix. 28. Having thus reprehended his disciples, he said to the man, Bring thy son hither.

<sup>7</sup> he fell into a fit of that disease, which by the power of the devil was brought upon him, and fell down, and after his manner it made an horrible agitation or tumult within him, and Jesus cast out the devil, and freed the man from the disease, and delivered him—

44. Mark what I say unto you; it is this: I shall

<sup>7</sup> shakes, tumultuates, boils within him with foaming, and hardly, or with difficulty departeth from him, bruising him, *σπαρδάσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖται αὐτὸν οὐ συν-τρίβον αὐτόν.*



ings sink down into your ears: for the Son of man shall be delivered into the hands of men. shortly be put to death by the Jews and Romans, and shall suddenly rise again, Matt. xvii. 23, 24.

45 But they understood not <sup>z</sup> this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. <sup>z</sup> what he meant by those words; and though they thought much upon it, yet could not they imagine what it meant; and yet they durst not ask him the meaning.

46 ¶ Then there arose a reasoning among them, which of them should be greatest. 46. But by occasion of them thinking Christ's kingdom should shortly begin, they fell into a dispute among themselves, who of them should have the highest dignity at this revelation of Christ's kingdom.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 47. And Christ either being asked by some of them, Matt. xviii. 1, or else of his own accord, discerning by his divine knowledge the debate they were engaged in, (though now they were ashamed that he should

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. know it, Mark ix. 33, 34,) and being willing to cure this vain ambition in them, took a little child, and set him in the next place to himself,

48. And said unto them, The dignity that from me, or in my kingdom, accrueth unto any, belongs to such as these, the humblest and meekest: the dignity which from my Father is communicated to me, and from me to others, is the portion of the meekest. See Matt. xviii. 4.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: <sup>a</sup> for he that is not against us is for us. <sup>a</sup> for though he keep not company with us, yet if he do it in my name, he is one that believes in me, and not to be forbidden. See Mark ix. 39, and Matt. xii. 30.

51 ¶ And it came to pass, <sup>b</sup> when the time was come that he should be [*d*] received up, he steadfastly set his face to go to Jerusalem, <sup>b</sup> when the time was come (see note [*a*] on Acts ii.) when he was to be crucified, not being terrified with that danger, he resolved firmly to go up to Jerusalem.

52 And sent <sup>c</sup> messengers before his face: and they went, and entered into a village of the Sama- <sup>c</sup> some of his disciples before, as harbingers (which was part of the disciples' office): and they went—

ritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, <sup>d</sup> Ye know not what manner of [*e*] spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, <sup>e</sup> Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

53. And the Samaritans would not give him reception, because he appeared to them to be a going to Jerusalem, and they never do so, but worship in mount Gerizim, John iv. 20, and so separate from all those that think Jerusalem the only place of worship.

<sup>d</sup> The Christians' spirit, the economy or course prescribed them, differs much from that of a prophet in the Old Testament, moved by zeal against the enemies of God; the course which you must take with such is that of sweetness and persuasiveness; and this proposal of yours is very contrary to that.

56. For I came not to kill any, but to preserve and rescue from death, and from all that is ill. And all the revenge that Christ thought fit to act upon them was to leave them, and go to another village.

<sup>e</sup> You had best to consider what you do; for doing so will be far from advancing any temporal interest of yours, Matt. viii. 20.

59. And there was another disciple of his, who had already undertaken his service, and attended on him, Matt. xviii. 21, who came unto him, and said, Sir, before I betake myself wholly to attendance on thee, spare me so long till I have buried my father, either now newly dead (of which the news is now come to me) or very old, whom I would attend while he lives, and give him that civility of burial, and then come and follow thee. (Theophylact.)

60. But Jesus replied unto him, The Nazarite, Num. vi. 7, being consecrated to God, was not to pollute himself with his dead father, but leave that work of burying him to others; and so the priest also; and therefore thou, that hast by the tender of thine attendance consecrated thyself to me, must refer that office of burying thy father to others that have not undertaken that attendance, and set presently about thy task of preaching the gospel. See note on Matt. viii. 22.

62 And Jesus said unto him, <sup>a</sup> 'He that holds the plough must follow it close, and not make errands home, or betake himself to any other business, till his day's work be done; if he do, he will not be fit for that employment: so thou, if thou wilt undertake my service, must not <sup>\*</sup> defer or procrastinate, but presently set to it, without any delay, and then follow it with the same diligence: and if thou art not thus ready to set out with me, if thou either pretendest or really hast such kindness to thy former course, and what thou hast left at home, as to take thee off one day from my service, thou art not worthy of the dignity and advantages of a Christian life, art no competent judge of them, nor consequently fit for a disciple of mine.

## CHAP. X.

AFTER these things the Lord <sup>a</sup> appointed other <sup>b</sup> seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, <sup>b</sup> 'The province is large, and there be many that are ready to receive the gospel, when it shall be preached to them: it is needful therefore to pray to God to incline men's hearts to undertake this office of going and revealing it to them, for as yet there are very few for so great a task.

3 Go your ways: <sup>c</sup> behold, I send you forth as lambs among wolves. <sup>c</sup> but when ye go, ye must expect to meet with dangers and ill receptions.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 4. Yet let not that deter you, or put you upon making provisions beforehand for your journey: and as you go, spend no time in civilities with any, intend and mind that one business you go about.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if <sup>d</sup> the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>d</sup> any to whom peace properly belongs, any pious person, called by an Hebraism the son of peace, (as the wicked apostate traitor is the son of perdition, John xvii. 12,) any pliable person capable of the blessing of the gospel dwell there, your peace shall rest—

<sup>1</sup> The ancient Greek and Latin MS. read, οβ. LXXII. seventy-two, and so ver. 17.

<sup>\*</sup> Ὅπισω βλέπει διότι μελλήσεως καὶ ἀναβολῆς ποιεῖται πρόφασιν, &c. Titus Bostrensis, p. 792.



7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.  
 8 Go not from house to house.

<sup>e</sup> Remove not out of one house to go to another in the same city.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

<sup>f</sup> receive without any scruple the entertainment which they offer you.

9 And heal the sick that are therein, and say unto them, <sup>g</sup> The kingdom of God is come nigh <sup>h</sup> unto you.

<sup>g</sup> See note [c] on Matt. iii.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off <sup>i</sup> against you: <sup>j</sup> notwithstanding be ye sure of this, that the kingdom of God is come nigh <sup>k</sup> unto you.

<sup>h</sup> as a testimony of your obstinacy and usage of us, (Matt. x. 14, and Luke ix. 5,) and as a token to assure you that your destruction is very near falling on you.

12 But I say unto you, that it shall be more tolerable <sup>l</sup> in that day for Sodom, than for that city.

<sup>i</sup> when that judgment comes, ver. 14.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

13. Woe unto you, ye cities of Jewry, among whom so many miracles have been shewn to work faith in you, and so to bring you to repentance, and all in vain! had the like been done in heathen cities near you, they in all likelihood would have been wrought on by them.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

14. And accordingly their portion in the vengeance approaching shall be more supportable than yours.

15 And thou, Capernaum, which art

<sup>2</sup> upon, ἐφ'.

<sup>3</sup> furthermore, πλεον.

<sup>4</sup> upon, ἐφ'.

exalted to heaven, shalt be thrust down to <sup>s</sup> <sup>k</sup> hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because <sup>1</sup> your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: <sup>m</sup> even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

<sup>k</sup> destruction and desolation. See Matt. xi. 23.

16. The not hearkening to your preaching, the despising of these warnings of yours is the despising of me that have sent you, and so of God that sent me, and hath destined this only means to avert his judgments from the world, and shall accordingly bring all vengeance upon the Jews on their refusal.

17. And when the seventy returned, they came to Christ and told him with great joy, that although it was not part of their commission, ver. 9, yet they having used his name (as afterward, Acts xix. 13.) against devils, it thrived with them, the devils were subject to do what they bid them.

18. And he said to them, Wonder not at that; for it is determined that within a while the prince of devils shall be dethroned, and fall from his great unlimited power in the world, as lightning when it flasheth and vanisheth doth, that is, come to nothing, never recollect again.

19. I bestow upon you a power to cast out devils, and to be above any harm that any the most noxious creature, which the devil may use as his instrument, can do unto you.

<sup>1</sup> you are children and heirs of God, set in that right way, in which as many of you as shall continue shall inherit eternal life. See note [a] on Phil. iv., and note [b] on Rev. iii.

21. Matt. xi. 25.

<sup>m</sup> this is an act of thine infinite wisdom and mercy and condescension to the weakness of men, mixed with all justice toward the proud contemners.

22. I come not in mine own, but my Father's name; all my power is delivered to me by him, and so my doctrine also; and no man—

23 ¶ And he turned him unto *his* disciples, and said privately, "Blessed *are* the eyes which see the things that ye see:

" It is an incomparable felicity you are now partakers of.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

24. Matt. xiii. 17.

25 ¶ And, behold, ° a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

° a student of the law came to try what his judgment was about the law, or rule of life, and asked him what was necessary to be observed to the attaining that eternal life which Christ promised. And he answered him, The very same which in the law of Moses is set down as the main substantial part of the law, which he therefore bid him recite unto him.

26 He said unto him, What is written in the law? how readest thou?

27. And he recited out of Deut. vi. 5, the known summary of the law, Thou shalt love—

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: <sup>p</sup>this do, and thou shalt live.

<sup>p</sup> the due performance of this is all that I now require of thee to salvation.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

29. But he willing to set out his own perfections, and being confident of his having performed the first part, the duties toward God, by the exact observance of the ceremonies of the law, made no question concerning that; but for the second, the love of the neighbour, he proposed that other question, Who are contained under that title of neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

30. This question Jesus thought best to answer by a parable, saying, A certain man—



31 And <sup>6</sup> [a] by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite,<sup>7</sup> when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and <sup>r</sup> bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he <sup>s</sup> took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, <sup>t</sup> Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a

31. And a certain priest, without any knowledge of what had happened, at the same time went that way, and saw him, and would take no pity on him.

<sup>q</sup> coming thither in his passage, stayed so long as to see what condition he was in, and having done, left him without any compassion.

33. But though the priest and the Levite, which were his countrymen, or fellow-Jews, were not so compassionate, yet a Samaritan, which was not so, being of an Assyrian extraction, (see John iv. 20,) and one whose religion separated him from the Jews, (John iv. 9, and Luke ix. 53,) was not so hardhearted, but as soon as he saw him—

<sup>r</sup> washed his wounds, applied healing things to them, and then bound them up cleanly, as surgeons are wont, and set him—

<sup>s</sup> See note [i] on Matt. ix.

<sup>t</sup> Take that for an answer to thy question, Who is thy neighbour? ver. 29. For every person that is in want of thy relief, although he be to thee as a Jew to a Samaritan, upon terms of absolute separation and hostility toward thee, must be looked on by thee as the object of thy compassion and mercy, and of any charity of thine of which he is capable, Matt. v. 43, 44.

<sup>6</sup> Or, upon occasion.

sister called Mary, which also "sat at Jesus' feet, and heard his word.

40 But Martha was <sup>a</sup>cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she [*b*] help me.

41 And Jesus answered and said unto her, Martha, <sup>γ</sup>thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen <sup>γ</sup>that good part, which shall not be taken away from her.

<sup>a</sup> behaved herself as a disciple, never parted from him, but attended diligently to all that was delivered by him.

<sup>a</sup> wholly taken up about making provision for (and distributing to) the guests, (see note [*a*] on ch. viii.,) and she came to Christ, and desired him to bid her sister Mary to join with her to make provision for the company, which was too much for her to do alone.

<sup>γ</sup> thou takest a great deal of unnecessary, though not culpable pains (as in all worldly business there is a great deal more solicitude than is necessary):

42. But the one only thing which is absolutely necessary, the hearing my word in order to the keeping it, the receiving advantage by my coming to thy house, is much a more acceptable thing to me than the entertaining me with so much diligence; and the advantage of this will continue to Mary to all eternity.

## CHAP. XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that <sup>a</sup>is [*a*] indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you

1. And upon occasion of his frequent retiring to prayer, at a time when he was upon that performance, his disciples took into consideration how needful it was for them to be directed in a right performance of that duty, and thereupon, at his coming out to them, one of them besought him to give them a form of prayer, which they might constantly use, as John Baptist had given to his disciples.

2. And upon that demand of his, (being another time, and upon another occasion from that in the sermon on the mount, Matt. vi. 9,) Christ said to his disciples, Whensoever ye pray solemnly, omit not to use this form of words, Our Father—

3. See Matt. vi. 11.

<sup>a</sup> hath done us any injury.

<sup>γ</sup> the good portion, τὴν ἀγαθὴν μερίδα.

shall have a friend,  
and shall go unto  
him at midnight, and  
say unto him, Friend,  
lend me three loaves;

6 For a friend of  
mine <sup>b</sup> in his journey  
is come to me, and I  
have nothing to set  
before him?

7 And he from with-  
in shall answer and  
say, Trouble me not:  
[<sup>b</sup>] the door is now  
shut, and <sup>c</sup> my child-  
ren are with me in  
bed; I cannot rise  
and give thee.

8 I say unto you,  
"Though he will not  
rise and give him,  
because he is his  
friend, yet because  
of his <sup>1</sup> importunity  
he will rise and give  
him as many as he  
needeth.

9 And I say unto  
you, Ask, and it shall  
be given you; seek,  
and ye shall find;  
knock, and it shall  
be opened unto you.

10 For every one  
that asketh receiv-  
eth; and he that  
seeketh findeth; and  
to him that knock-  
eth it shall be opened.

11 If a son shall  
ask bread of any of  
you that is a father,  
will he give him a  
stone? or if he ask a  
fish, will he for a fish  
give him a serpent?

12 Or if he shall ask  
an egg, will he offer  
him a scorpion?

13 If ye then, being  
evil, know how to  
give good gifts unto  
your children: how  
much more shall  
your heavenly Father  
give the Holy Spirit

<sup>b</sup> travelling by this way, is come to my house, and  
I have nothing to entertain him.

<sup>c</sup> both I and my children, which might deliver it to  
thee, are in bed—

<sup>d</sup> If respect of friendship will not work upon him,  
yet his coming without bashfulness at such a time of  
night, which is an argument of his real want, and of  
his confidence in him to whom he comes, will cer-  
tainly make him rise and—

9. And the same effect, let me tell you, will your  
constancy and earnestness in prayer to God have  
upon him.

10. For no child or friend of God's ever misseeth to  
receive from him what he thus asketh.

11—13. There is no fear that God should deny  
such petitions, or give his children any hurtful thing,  
when they ask that which is good for them; and  
though many things which men ask be not such, yet  
his Spirit, and the assistances of that, are so certainly  
so, that they will never be denied to them that ask  
them of the Father.

<sup>1</sup> shamelessness, ἀναιδέειαν.



to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him and overcome him, he taketh from him<sup>2</sup> all his armour wherein he trusted,

and the disease which that devil inflicted on the man deprived him of speech, and he cast out the devil, and restored the man to his speech again; and the people—

15. But some persuaded themselves, ver. 17, that all his power was from Beelzebub, Matt. ix. 34, and xii. 24, and that he having power of all inferior devils enabled him to cast them out.

16. Others, to make trial of his power, desired him to shew them some miracles or tokens of God's sending him, some voice from heaven, or the like.

17. To the former of them, those that thought he used the devil's power to cast out devils, he used these arguments of conviction, (and to the latter his answer is set down, Matt. xii. 39, and here ver. 29, &c.,) Every kingdom—

18. If there be a division among the evil spirits, and one devil set himself against another, their kingdom cannot long endure: for though it is possible for the advancing of the devil's kingdom one instrument of his may undo that which another hath done, which is not a division, but a politic union and conjunction in the same project, yet for one to oppose, and violently to eject the other, (see Mark i. 25,) and do his utmost to cast him and his kingdom out of the world, this is a division which cannot be imagined among those that are of a conspiracy, but only betwixt enemies bent to ruin one another: (see note [g] on Matt xii. 27 :) because ye—

that which is done by them before your eyes will be an argument of conviction against you.

20. But if by the power (and Spirit, Matt. xii. 28.) of God it be that I cast out devils, then, as the miracles of Moses, confessed by the magicians to be done by the finger of God, Exod. viii. 19, were a certain testimony that he was sent by God to redeem the people out of their bondage, so is this a certain argument that I am now sent by God to redeem you if you will believe on me.

21. The devil will not be cast out of his possessions unless some person armed by the power of God, superior to what the devil is possessed with, come and conquer him.

22. And therefore my casting out devils is an argument that I come with that power, greater than any the devil hath, and conquer and disarm him, and give

<sup>2</sup> his complete armour, τὴν πανοπλίαν αὐτοῦ.

and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Nine-

all that follow me the benefits of that victory to be distributed among them.

23. It is proverbially said, He that is &c., and therefore he that doth not assist, but cast out Satan, must be resolved to be an enemy of his, and not to operate by power from him: see Matt. xii. 30, and Mark ix. 40.

24. But to you that have received such miracles of mercy, (particularly that of casting out devils,) and made no use of them, I shall add this parable, When the unclean spirit &c.: see Matt. xii. 43.

27. And about this time his mother and brethren came to speak with him, and one came and told him so, Matt. xii. 47; and upon mention of his mother, a woman there present said aloud, Blessed is the womb—

28. But he said, Whosoever shall hear and obey the word of God is to me as dear as mother or brethren, Matt. xii. 49, 50, and indeed that blessedness of being an obedient faithful servant of God is far greater than this other of having been the person of whose womb Christ is born, abstracted or separated from this other of having undertaken the obedience of God.

29. As for the second question proposed, ver. 16, he now in the presence of a great multitude gave answer also to that, (see Matt. xii. 39,) This is an evil—

30. For as Jonas preaching in the streets of Nineve, being accompanied with the miracle of having been three days in the whale's belly, and then being cast up on the shore alive, was an assurance to them that without repentance they should speedily be destroyed; so shall the preaching of Christ to the men

vites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, <sup>a</sup> a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, <sup>a</sup> a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when <sup>a</sup> the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pha-

of this age, accompanied with his death and resurrection after three days, be a certain forerunner of destruction to them that believe not.

<sup>a</sup> here is more of wisdom, heavenly divine doctrine, than ever was in all Solomon's words or writings: Matt. xii. 42.

<sup>b</sup> here is more powerful preaching, denunciation of severer judgments, than those that Jonah denounced against Nineve.

33. To that purpose of ver 28. that they only are blessed which not only hear but observe God's commands, belongs that known speech of Christ, delivered at another time also, Matt. v. 15, and Luke viii. 16, No man, &c.

34. And to the same purpose may be applied that other, used also by Christ in the same sermon on the mount, (see note [I] on Matt. vi. 22.) that the heart being once truly warmed with Christian virtues will fill the whole body with charitable and Christian actions.

35. Take care therefore that the Christian precepts and graces afforded thee be not accompanied with an unchristian life.

36. If therefore the Christian doctrine have taken full possession of thee, and no faculty or affection be left out from being wrought upon by it, then sure the actions will be most illustriously so, and the whole life of such an one will be as a room with a blazing torch or candle in it, enlightened in every corner, without any intermissions or mixture of unchristian actions.

<sup>2</sup> more, πλεον.

<sup>4</sup> more, πλεον.

<sup>5</sup> δ λυχνος τῇ ἀστραπῇ φωτίζει σε.

<sup>6</sup> a candle by bright shining enlighteneth thee,



risee besought him to dine with him : and he went in, and sat down to meat.

38 And <sup>1</sup>when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. <sup>1</sup> the Pharisee wondered to see him lie down to dinner without washing his hands first. See notes [a] [b] on Mark vii. 3.

39 And the Lord said unto him, <sup>k</sup>Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of <sup>6</sup>ravening and wickedness. <sup>k</sup> Ye hypocritical Pharisees wash yourselves, as if a man should wash his vessels, the outside of them only, leaving the insides of them full of all filthiness ; for thus do ye wash your bodies, leaving your souls full of all uncleanness.

40 Ye fools, did not he that made that which is without make that which is within also ? 40. This is an extreme folly ; for if your outward washings were in obedience to God, you would cleanse the insides, your hearts and souls also, as well as your bodies.

41 But rather <sup>7</sup>give alms of [c] such things as ye have ; and, behold, all things are [d] clean unto you. 41. The best way of purifying yourselves, estates, meats, and drinks, &c., from all pollution cleaving to them, is (instead of that which you Pharisees attempt by washing your hands, your vessels, &c.) by works of mercy, and liberal almsgiving ; as far as you are able, restoring to the injured, or, if there be not place for that, giving to those that want.

42 But woe unto you, Pharisees ! for ye <sup>8</sup>tithe the mint and <sup>1</sup>rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. <sup>1</sup> anise and cummin, Matt. xxiii. 23, and so also of rue, and every the meanest herb that grows in your garden, and omit the principal duties both to God and man. These are the main things which God requires of you, though those other lower performances ought not to be omitted, of paying tithes exactly, according to the law and custom among you.

43 Woe unto you, Pharisees ! for ye love the uppermost seats in the <sup>m</sup>synagogues, and greetings in the markets. <sup>m</sup> consistories, Matt. xxiii. 6.

44 Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves <sup>n</sup>which appear not, which are grown over with grass, and they which see the specious outsides of them, Matt. xxiii. 27, know not what is within, viz., bones of dead men and putrefaction, and so are polluted by them : (see note [g] on Matt. xxiii.)

45 ¶ Then answered one of the <sup>o</sup>lawyers, and said unto <sup>o</sup>doctors of the law, members of the sanhedrin, or consistories, and saith unto him, This speech of thine

<sup>6</sup> violence and villainy, ἀρπαγῆς καὶ πονηρίας : see note [h] on 1 Cor. v. <sup>7</sup> what you have or are able, give alms, or in alms. <sup>8</sup> pay tithes of, ἀποδοκατοῦτε.

him, Master, thus saying thou reproachest us also. seems to reflect on us, and the gravity that belongs to our places and persons, and is a reproach to us.

46 And he said, <sup>p</sup> Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! <sup>q</sup> for ye [e] build the sepulchres of the prophets, and your fathers killed them.

48 <sup>10</sup> Truly ye bear witness that ye allow the deeds of your fathers: <sup>11</sup> for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and <sup>12</sup> apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye <sup>a</sup> have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said

<sup>b</sup> that, *ἔτι.*

<sup>10</sup> Thus ye bear witness, and consent, or are well pleased with the deeds, *Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις.*

<sup>11</sup> that, *ἔτι.*

<sup>12</sup> messengers, *ἀποστόλους.*

<sup>p</sup> And ye certainly are not free; ye are they which lay heavy tasks on others, and think not yourselves obliged to perform or undergo any part of them.

47, 48. Woe be to you for that hypocrisy of yours, in appearing to bear such respect as to rebuild the tombs of those prophets whom your fathers killed; you yourselves having as bloody thoughts against those that are now sent to you, and being ready to fill up their measure of bloodguiltiness, Matt. xxiii. 32. By your adorning their sepulchres, ye bear witness that your fathers killed the prophets, and at the same time ye are well pleased with their works, that is, delighted in and meditate the like; and though ye say, Matt xxiii. 30, that if you had lived in their days ye would not have put the prophets to death, yet by your present actions of persecuting me, and thirsting after my blood, ye shew that such pretensions are but hypocrisy in you.

49. And so clearly you are the people of whom God hath prophesied that they will kill and persecute those whom he sends to them; for this was begun by your fathers, and continued in you, and is like to be perfected by you.

50. And this is likely to be the effect of it; the Jews of this age shall undergo the severest vengeance that all the murdering of God's prophets can bring on a rebellious people.

51. See note [g] Matt. xxiii.

<sup>a</sup> have robbed the people of that understanding of scripture which might make them embrace the gospel now preached to them: ye will not receive the faith yourselves, and those which are inclinable to receive it ye hinder as much as you can.

these things unto them, the scribes and the Pharisees began <sup>r</sup>to <sup>13</sup>urge him vehemently, and to <sup>14</sup>[f] provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

<sup>r</sup> to express great anger (see note [a] Mark vi.) and indignation against him, and to propose many things to him by way of question, that they might get somewhat from him, which being testified against him might be matter of accusation.

## CHAP. XII.

IN the mean time, when there were gathered together an innumerable multitude of people, inso-much that they trode upon one another, he began to say unto his disciples <sup>a</sup>first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

<sup>a</sup> Of all other dangers take special heed of the Pharisees, see Matt. x. 17, (and Sadducees, Matt xvi. 6,) whose doctrine, expressed by leaven, Matt. xvi. 12, is full of hypocrisy, puffs them up into a great opinion of their own sanctity, and hath an influence, like leaven, to the souring of all their actions; and accordingly these men, though they make a great show of piety, and may be apt to deceive you, and make you expect good from them, yet will they of all others be readiest to betray you, Matt. x. 17, &c.

2, 3. This I say not that you should so beware as to be afraid of them, or conceal any part of your message; I only foretell you your danger that you may prudently combat with it, proclaim publicly to their faces whatsoever you have been taught by me, and not only secretly and whisperingly, but publicly and confidently beat down this hypocrisy and false doctrines of theirs: (that that is the meaning of ver. 2, 3. appears by comparing them with Matt. x. 27, and Mark iv. 22.)

4, 5. And let me tell you, as one friend would do another that which is most for his interest, that these Pharisees at the utmost can but kill the body, and when that is done, there is an end of their malice; and therefore it is much wiser to fear displeasing of God, (as you will do, if for fear of men ye omit to discharge your duty,) who, as he will cast both body and soul into hell, upon disobedience and disloyalty to his commands, so can, if he please, and will, if he see it best for you, preserve you in the midst of the greatest dangers.

<sup>13</sup> be sharply angry with him.

<sup>14</sup> pose him concerning many things.



6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, <sup>b</sup> Master, speak to my brother, that he divide the inheritance with me.

6. This is a work of that providence of his that attendeth and watcheth over the smallest things in the world; the vilest sparrow or bird of the air, in every motion of it, is within the reach of God's care.

7. And agreeably to that particular providence of his, which extendeth to every event, you may resolve of yourselves that God hath a most particular providence over all that belongs to his servants. This will fortify you against all fear, whatsoever your dangers are: for sure there is more value set on you, and care taken for your preservation, than there is over all the sparrows that are in the world.

8. And this encouragement you have, that your fearless confession of Christ and his truth shall be rewarded with his owning you in the day of judgment (which sure is more to your advantage than any thing you can acquire by compliance with the world).

9. Whereas the contrary fear, or cowardice, or falling off from your duty, shall cause Christ to disclaim you when you have most need of him.

10. Here are added by St. Luke words spoken by Christ on another occasion, Matt. xii. 32, and seem to be applied by him to the aggravation of the sin of the Pharisees, on occasion of whom this whole passage from ver. 1. was delivered; that they that by the meanness of Christ's human appearance are tempted to deny him to be the Messiah, and do accordingly oppose him, may have some place for pardon, and be in some degree excusable; but they that attribute his works of power (his miracles done visibly by the finger of God) to the working of the devil in him, there is no place of excuse and mercy for them, if they do not, upon the resurrection of Christ, and the apostles' preaching it to them, return and repent, and effectually receive Christ.

11. This being said of them as in a parenthesis, he returns to other passages of that speech of Christ's, Matt. x. 9, When they bring you before consistories, (see note [d] Matt. vi., and note [b] James ii.)

12. See Mark xiii. 11.

<sup>b</sup> Sir, there is a controversy between my brother and me about the dividing our patrimony; I desire to avoid the delays of a suit at law, and to do as it is ordinary, refer it to arbitration, and who so fit as you our Master to conclude it between us your disciples and followers?

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool*, this night <sup>3</sup>thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Takeno thought for your life, what ye

14. But he (knowing what had happened to Moses when he would have made peace among the Jews, *Exod. ii. 14, Who made thee a prince or a judge over us?*) gave them an answer which the evangelist sets down in the same words wherein the Greek rendered the Hebrew there, that is, I will not be liable to such objections from men as were then ungratefully made against Moses, I will not meddle with your matters of interest, wherein he that is not awarded what he desires will think himself unjustly dealt with.

15. All that I shall say to you is, That the desire of wealth, the labour to increase your own by lessening another man's possessions, the not being content with what you have, is a sin of great danger, diligently to be avoided, and indeed that which doth no man any good. For though possessions are useful to sustain life, yet no man is able to prolong his life, or to make it any thing more happy or comfortable to him, by possessing more than he needs or uses, that is, by any superfluity of wealth. The only way to be the better for the wealth of the world is to dispose and distribute it to the service of God, and benefit and comfort of others, ver. 21.

16. To which purpose Christ spake and applied the parable following, The ground—

17. And he contrived and cast within himself in his thoughts what he should do with all that plenty which was so much greater than his barns could hold.

18, 19. And his resolution was, that he would pull down his barns and build bigger, and lay up all in them, (never thinking of giving others any of that which he knew not what to do with,) and then he should be an happy man, have wealth enough for many years plentiful, voluptuous, festival living, pleasing himself and entertaining others.

21. This is directly the case of any man that makes no use of his increase and plenty, save only to possess it and provide for himself by it, never thinking of employing that which he hath to spare to the relieving the poor, or otherwise to the service of God.

22. To which purpose of trusting God's providence, in opposition to covetousness, is that which Christ said at another time, *Matt. vi. 25, Take no thought—*

<sup>1</sup> it is not in any man's having superfluous that his life from his possessions consists. Or, no man's life, if he have never so much abundance, depends on his possessions; οὐκ ἐν τῷ περισσεύειν τῷ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. <sup>2</sup> feast, εὐφραίνου. <sup>3</sup> do they require thy soul from thee: see note [b] ch. xvi.

shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his <sup>4</sup> stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for <sup>c</sup> the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe <sup>d</sup> the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, <sup>e</sup> neither be ye <sup>f</sup> [a] of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these

<sup>c</sup> other things, which are greater, and so in proportion harder than those, and depend as little on your solicitude.

<sup>d</sup> the flowers: see note [p] Matt. vi.

<sup>e</sup> and be not disturbed with thoughts and anxiety, Matt. vi. 31.

<sup>4</sup> age: see note [m] Matt. vi.

<sup>5</sup> solicitous.



things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be [b] girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or <sup>e</sup> come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have

32. Entertain no solicitudes for such things as these; for your Father, which destined you to an everlasting kingdom, will not fail to allow you your portion here of those things that are useful for you.

33. Matt. vi. 19.

35. Be ye as servants attending their master's business, ready whensoever he commands them any thing, or hath any business for them.

36. Like the attendants on a bridegroom, (who whensoever he comes from the marriage feast to the chamber comes hastily, and is not patient of any delays,) always ready to answer at the first knock.

37, 38. As in that case it is a great happiness for a servant to be found ready, because by that means he may attend his master, (whereas if at that minute he be out of the way he utterly loses him,) and as a reward of that diligence the bridegroom will entertain his servants, set them down, and wait upon them himself; so is it a blessed thing to be found employed as Christ would have us, whensoever he comes to call on us; and in order to that, to be always ready, not to fall off from him in the least manner.

39. And as Christ's coming will be to the rewarding of all faithful servants, persevering believers, so will it be to destroy all lethargic stupid impenitents, who by their own negligence lie open to all that vengeance that thus lights on them.

<sup>e</sup> Or, in the third watch, and when he comes, find: for the King's MS. τρίτη φυλακή, καὶ ἐλθὼν εὑρη.

suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable 'unto us, or even to all?

42 And the Lord said, ¶ Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; <sup>b</sup> and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion <sup>c</sup> with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit

40. And therefore to avoid that danger also it concerns all to be perpetually upon their guard, because this coming of Christ to visit and punish is like to be sudden, but the time uncertain. See Matt. xxiv. 43.

<sup>f</sup> peculiarly to us thy constant attendants, or to all Christians?

<sup>g</sup> The parable doth in several degrees belong to every Christian, who hath some trust committed to him by Christ, and must be very careful to discharge it (see Matt. xxiv. 45); to you as stewards here, to all Christians as servants, ver. 43; and no man's trust is so mean that diligence in it shall not be rewardable. But to them again, with some difference, as they have received more or less of divine revelation, immediately or mediately ver. 47.

44. And be he never so meanly employed, God will reward his trustiness and diligence with committing to him the greatest trusts, see Matt. xxiv. 47, the greatest office of dignity in the church.

<sup>h</sup> and upon that consideration abuse that trust and power reposed in him as a steward, deal injuriously with those that are under his rule, and spend his master's goods riotously and luxuriously.

<sup>i</sup> with the untrusty false stewards, the unbelieving Jews, which have not reformed upon all Christ's preaching unto them.

47, 48. According to the degree of knowledge which God hath afforded, so shall their crimes receive aggravation of guilt and increase of punishment. And the more light and grace he bestows on any, the greater and the more Christian performances will he require of them.

things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and [c] what will I, if it be already kindled?

50 But I <sup>a</sup> have [d] a baptism to be baptized with; and how am I <sup>9</sup> straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, <sup>k</sup> When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There

49. It is to be expected, as a consequent of my coming into the world, that persecution should attend, Matt. x. 34, and this will be a means of exploring and trying who are faithful, and who are not: and therefore I am so far from wishing this otherwise, that I rather desire that it were already kindled or begun.

50. But I am to bear the first part of it, to be immersed in afflictions, Matt. xx. 22. Till this come to be accomplished upon me I am in some straits, terrified, like a woman with child, with the apprehension of the pangs approaching, Matt. xxvi. 39, but very willing to be delivered, to do and suffer that whereunto I was sent.

51—53. Soon after my departing, great divisions and feuds will break out concerning me, the whole land shall be divided into factions and civil broils, Matt. x. 34, and xxiv. 7.

<sup>k</sup> Many ways you have of presaging what weather it will be, which seldom fail you, as, when ye see a cloud—

<sup>7</sup> do I desire? That it were already kindled.  
<sup>9</sup> pressed, συνέχομαι.

<sup>a</sup> am to be baptized with a baptism.



will be heat; and it cometh to pass.

56 Ye hypocrites, 56. Ye that can judge by sight of the skies and the winds, what will befall, why should ye not have as great sagacity to discern and presage the judgments that are near approaching towards this nation, if they do not suddenly repent and receive Christ?

<sup>10</sup> time?

57 Yea, and why 57, 58. And why do you not, (without need of even of yourselves looking upon the skies for the presage,) by the same judge ye not what rational way of judging in which you proceed in other matters, use the same prudence in divine matters of danger which you do in human worldly contentions? and so when you see an action coming against you, wherein you are sure to be cast, set presently to reconcile the adversary, to make your peace and escape the danger? (to which purpose was this which Christ said at another time, Matt. v. 25.)

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

## CHAP. XIII.

THERE were present at that season some that told him of the \* Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, <sup>b</sup> except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think

\* Galilæans, a faction of Judas Gaulonita, which taught doctrines contrary to subjection to the Roman empire, whom, it is thought, Pilate set upon and killed when they were offering sacrifice, and poured out their blood, as the blood of beasts was poured out in the sacrifices.

<sup>b</sup> if you continue your present wicked practices, raising sedition under pretence of piety, as frequently you are apt to do, (see *Titus Bostrensis*, p. 803. C.) then, as they perished at the day of Pascha at their sacrifice, so shall a multitude of you on that very day (see Josephus of the Jewish War, l. 6. c. 11, and l. 7. c. 17, and Euseb. Eccl. Hist. l. 3. c. 5.) in the temple be slaughtered like sheep, and that for the same cause, a sedition raised in the city.

<sup>10</sup> season, *καιρόν*.

<sup>11</sup> fit, *δίκαιον*.

ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had <sup>d</sup> a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy infirmity.

13 And he laid his hands on her: and immediately she was

<sup>e</sup> perish in the ruins of the whole city, as they of that tower.

6. And he spake a parable to them, of which this is the plain meaning: This people hath long been unprofitable, made no returns to all God's husbandry bestowed upon them, and yet God hath given them space to repent, and sent his Son to dress and manure them; and if this do not work upon them, there is nothing to be expected, but destruction and excision. The parable was this: A certain man—

9. And perhaps it will bear fruit; or, make this experiment, whether it will bear fruit or no: and if—

<sup>d</sup> sore disease inflicted on her by the devil, ver. 16, for the space of eighteen years, and she did so extremely stoop, that she could hardly see the heavens.

<sup>e</sup> thy disease.

made straight, and glorified God.

14 And <sup>†</sup>the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and in the week ; in them therefore—

said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or *his* ass from the <sup>1</sup> stall, and lead *him* away to watering ?

16 And ought not this woman, being a daughter of Abraham, <sup>‡</sup> whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ?

17 And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like ? and whereunto shall I resemble it ?

19 It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and waxed [*a*] a great tree ; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto

<sup>†</sup> the head of the consistory, being angry that Jesus did cures on the sabbath, gave command to the multitude, saying, There are six days in the compass of which men ought to do all the work which they do in the week ; in them therefore—

<sup>‡</sup> on whom Satan hath inflicted a sore disease of eighteen years' duration, be cured of this disease on the sabbath day ?

19. Matt. xiii. 31.

<sup>1</sup> stable: see note [c] ch. ii.



shall I liken the kingdom of God ?

21 It is like leaven, which a woman took and hid in threemeasures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, <sup>h</sup>are there few that be <sup>2</sup>[6] saved ? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are :

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

21. Matt. xiii. 33.

<sup>h</sup> is the doctrine of the gospel likely to be received by the generality of men, or only by a few disciples of us ? And the reply that Christ made to this question was to advise him and all others,

24. That they should not be led away with the example of the many that neglected the present opportunity, and after would not find admission when they should desire it, either into the church here or the kingdom of God at the day of doom ; that the gospel should at length be removed from the obstinate Jews, and consequently heaven also.

25—27. That a great deal of timely care and industry and contention was required to get the end of our Christian faith and hope, and that a little formal seeking of him, a desiring the reward upon no farther pretences than that the gospel hath been preached among them, that they have eat and drunk in Christ's presence, nay, that they have by him been enabled to work miracles, Matt. vii. 22, &c., would not serve the turn, without a careful and due performance of all that Christ requires of us. As for others, be their pretences and confidences never so great, they shall at the day of judgment be utterly rejected, and their wicked doings rewarded with everlasting fire.

28. And then, what a restless torment will it be to you to see the fathers of the old world, that never saw or heard Christ preach among them, as you confess you have, received by God into his kingdom, and you rejected ! Matt. viii. 11, 12.

<sup>2</sup> escape.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell <sup>3</sup> that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless <sup>4</sup> I [c] must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as <sup>5</sup> a hen doth gather her brood [d] under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and

29. And though but few Jews should receive the faith, yet disciples shall come in to Christ from all quarters of the world, and by him in the church be received and entertained as at a feast, (which is some farther answer to the question, ver. 23,) and so consequently bear the patriarchs company in heaven.

30. And they that are now afar off, the Gentiles, shall be admitted to his favour, while the present Jews through their obduration shall be cast out, ver. 28.

31. Upon his instructing the people, and doing miracles in this manner, some of the Pharisees, unwilling that they should thus see his power and hear his doctrine, were very desirous to have him gone, and for a pretence suggested the danger that he was in from Herod if he should stay any longer, saying, Go out of Galilee, Herod's jurisdiction; for if thou stay here, he will put thee to death.

32. And Christ (according to his prophetic office, which gave prophets authority to reprehend all, were they never so great in this world, and their commission to the execution of that office made them superior to all to whom they were sent, Jer. i. 8, 9, 10.) answered them, saying, Go tell that great artificer, or subtle disguised person, Herod, (by the manner also of the expression, \* left dubious, intimating the subtilty of the Pharisees, disguised by them, but by him discerned, who by the mention of Herod's design to kill him thought to drive him out of their coasts,) that I attend the decree of my Father, and in the mean time perform the office for which I was sent, not fearing what he can do unto me. Behold, I cast out devils, cure diseases for a while at present; and after a while, when my course is finished, I am to suffer death.

33. In the mean time I must do what I do, and then go and suffer at Jerusalem, being designed by my Father first to do these works, and then to die there, that being the place where all people have been wont to be put to death, at the council of the great sanhedrim, and where, though capital judgments are now taken from the Jews, yet the prophets are to be tried.

34. See Matt. xxiii. 39.

<sup>3</sup> this, ταύτην.

the day following to go.

MS. reads, and the ancient Greek and Latin.

<sup>4</sup> to day and to morrow it is necessary for me to do what I do, and on

<sup>5</sup> a bird doth her young ones: ὅρνις τὰ ἐαυτῆς νοσσία, the King's

\* οὐκ εἶπεν ἀλώπεκι ἐκείνη, ἀλλὰ ταύτη, εὐφύστατα μέσην τινὶ χρόνον φωνῇ, καὶ σαφῶς δεικνύων ἐγγὺς ὄντας τῇ ἀλώπεκι τοὺς φαρισαίους, διὰ τὴν πανουργίαν. Titus Bostrensis, p. 805, B.

verily I say unto you,  
Ye shall not see me,  
until *the time* come  
when ye shall say,  
Blessed *is* he that  
cometh in the name  
of the Lord.

## CHAP. XIV.

AND it came to  
pass, as he went into  
the house of one of  
the <sup>1</sup> [a] chief Pha-  
risees to eat bread  
on the sabbath day,  
<sup>2</sup> that they watched  
him.

<sup>2</sup> And, behold, there  
was a certain man  
before him which  
had the dropsy.

<sup>3</sup> And Jesus <sup>a</sup> an-  
swering spake unto  
the lawyers and Pha-  
risees, saying, Is it  
lawful to heal on the  
sabbath day?

<sup>4</sup> And they held  
their peace. And he  
took *him*, and healed  
him, and let him go;

<sup>5</sup> And answered  
them, saying, Which  
of you shall have an  
ass or an ox fallen  
into a pit, and will  
not straightway pull  
him out on the sab-  
bath day?

<sup>6</sup> And they could  
not answer him again  
to these things.

<sup>7</sup> ¶ And he put  
forth a parable to  
those which were  
bidden, when he  
marked how they  
chose out the chief  
rooms; saying unto  
them,

<sup>8</sup> When thou art  
bidden of any *man*  
to <sup>3</sup> a wedding, sit  
not down in the high-  
est room; lest a more  
honourable man

1. And being upon an invitation persuaded to go  
on a sabbath day and dine with one of the Pharisees  
of great quality, a ruler or member of one of their  
consistories, they themselves that had thus invited  
him did insidiously and treacherously watch and ob-  
serve what he would do, on purpose to take advantage  
against him (a thing contrary to all laws of hospitality).

<sup>a</sup> by way of prevention asked a question of the  
doctors of the law and Pharisees that were present,  
saying, Is the working of a cure on a sick man a  
thing forbidden, and so unlawful to be done upon a  
sabbath day?

5. And he said unto them, Which of you—

7—10. And being at this feast, he observed how  
desirous those persons (doctors of the law and Pha-  
risees, &c.) were every of them to take place, or have  
the precedence at the feast, and thereupon, knowing  
their inclinations, he spake this parable to them, which  
imported how much more honourable it is for a man  
to set himself below than above his place, and how  
certain a way that is to get him honour.

<sup>1</sup> rulers, which were Pharisees. <sup>2</sup> even they were watching him, καὶ αὐτοὶ ἦσαν παρατη-  
ροῦμενοι αὐτόν. <sup>3</sup> a marriage feast, γάμους: see note [c] Matt. ix., and note [a] Matt. xxii.



than thou be bidden of him ;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have<sup>4</sup> worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, <sup>b</sup> When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind :

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat

11. For humility is the only thing that is valued or commended, or thought fit to be rewarded either by God or man.

<sup>b</sup> Let not thy entertainments be of those which can or are likely to entertain thee again, or to whom thou hast obligations of affinity, &c., for this is but a worthless way of hospitality, in which there is nothing commendable or thankworthy.

13, 14. The only commendable way, and that which it will be reasonable for God to reward, is, the entertaining of those that want, and who are not likely to make thee any return; for this, God will be thy debtor, and pay thee at the day of judgment; and there can be no such advantage to thee as that.

15. Upon this occasion one repeated that known saying among the rabbins, Blessed &c., that is, It is certainly a much happier thing to be feasted by God in his kingdom than by any man on earth; and therefore that is most true which was said, ver. 14, that it is more advantageous to any man to entertain the poor than any else.

<sup>4</sup> honour, glory, δόξα.

bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all <sup>5</sup> [b] with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that

16—24. To this, Christ replied by a parable, intimating the truth of what that person last had said, but withal telling them that this celestial feast, everlasting reward, was that that they had oft been invited to, and the generality of the Jews neglected to make use of the invitation, preferring their own designs of worldly advantages before it, thereby provoking God extremely. And therefore the heathen and sinners and mean persons of the world were fain to be taken in, nay, unfortunately wooed to come to that feast, instead of them; and those that were the principally designed guests to be utterly rejected.

<sup>5</sup> presently.

my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

26. If any man offer to undertake my discipleship, and doth not prefer me before all others that are nearest to him, yea, and before his own life too, Matt. x. 37, he is not for my turn; and my service, being so sure to bring persecutions along with it, will not be for his.

27. And whosoever doth not come to me with a preparation of mind to suffer any thing, rather than part with me, is not fit for the turn.

28—30. For as he that sets on building, and hath not a stock to hold out, leaves his work imperfect, and becomes ridiculous;

31, 32. Or as he that designs a battle or a war, and is not provided with all necessities to go thorough with it, had better never engage, or being engaged, should presently think of treating and compounding the matter;



33 So likewise, who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the <sup>6</sup> [c]land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

33. So he that undertakes to be a Christian must resolve to renounce all that is most precious to him in this world, or else he will not be able to hold out, and so had better never pretend to that profession.

34. A Christian is the salt of the earth, (Matt. v. 13,) of infinite use and benefit to all with whom he converseth, being an example of purity and other virtues, whereof Christianity is made up; but if he shall fail in the exercise of these, prove earthy, heavy, and insipid, without any active stirring quality, like to those bodies whose salt is drawn from them, he is utterly destroyed and perished.

35. The unhappy remainder is useless beyond the most noisome excrement or putrid carcass. It is not fit or useful (as some things are) to enrich the ground, no nor to mix with other things, which, being corrupted from their primary use, are yet good for that (and so are kept, though in a mean place, for that use); it is neither at present, nor for the future, by long digestion or farther putrefaction, capable of being good manure or compost for the earth, but is utterly unprofitable, and generally dealt with as such, cast out without any respect into those places where men would have nothing grow, apt only to convert a good soil into a desert. Let every disciple, every Christian designed by Christ to be the salt of the earth, lay this to heart, for he is nearly concerned in it.

## CHAP. XV.

THEN drew near unto him all the publicans and \* sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man <sup>1</sup> receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

<sup>a</sup> heathens in great multitudes for to hear him.

4. Matt. xviii. 12.

<sup>6</sup> earth.

<sup>1</sup> admitteth, προσδέχεται.

5 And when he hath found *it*, <sup>b</sup> he layeth *it* on his shoulders, rejoicing.

<sup>b</sup> he brings it home with great care and some pains to him, yet rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise <sup>c</sup> joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no [*a*] repentance.

<sup>c</sup> God in the sight of his angels shall rejoice (and express that joy) at the returning and repenting and change of one heathen or sinful atheistical liver, more than at the daily virtuous performances of those which have never been engaged in a vicious course; and so, though they have and want sorrow (and wishing it were otherwise) for their frequent slips and failings and infirmities, and withal a diligence, and vigilance, and greater industry and study for the future to grow in piety and strength of grace, yet having always continued in a virtuous course, these need not that change of mind which belongs to others, and is properly called by that title of *repentance*.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

10. After the same proportion it is that God expresseth joy in the sight of his angels upon the reducing of one indulgent sinner to good life.

11 ¶ And he said, A certain man had two sons:

11. To which purpose he made use of this other parable by way of story: A certain man—

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* <sup>2</sup> living.

<sup>2</sup> estate, τὸν βίον.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there<sup>3</sup> wasted his substance with riotous living.

14 And when he had spent all, there<sup>4</sup> arose a mighty famine in that land; and he began to be in want.

15 And he went and<sup>5</sup> joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the<sup>6</sup> [b] husks that the swine did eat: and no man gave unto him.

17 And<sup>7</sup> when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

15. And being in that distress, he pinned himself upon one of the inhabitants of that region, being content to be entertained by him upon any conditions, never so hard; and he hired him, and set him to feed his swine in the fields, allowing him little food but what was allowed the swine.

16. And he would have been glad to have filled his belly with Egyptian figs, a coarse unwholesome fruit that swine fed on among them; and he could not get enough of them.

17. And meditating with himself, he remembered the plenty that his father's servants had, (or, being reduced to some sense and consideration by this distress, he thus said within himself,) The meanest of a multitude of my father's servants feed very plentifully, and I am ready to starve for want of the meanest food.

<sup>3</sup> spent, scattered, διεσκορπισε.  
<sup>6</sup> fruit of the Carobe tree.

<sup>4</sup> was, ἐγένετο.

<sup>5</sup> fastened himself, ἐκολλήθη.

<sup>7</sup> Or, he came and said to himself: see note [a] on Mark ii.



21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, <sup>d</sup>Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was [c] dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, <sup>e</sup>because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

<sup>d</sup> Use him with all the expressions of respect and kindness which are possible; bring the best garment that is in the wardrobe, and put it—

24. For this return of a prodigal so desperately lost, I look upon as if he were risen from the dead, because he was lost—

25. Now that son of his that had always continued with him, and followed his business, and observed him diligently, (parallel to whom is the just person that never run the prodigal's course, and so needs no repentance,) was in the field—

<sup>e</sup> to celebrate his safe return with a time of feasting.

30 But as soon as this thy son was come, which hath 'devoured thy living with harlots, thou hast killed for him the fatted calf.

' spent all that portion which thou gavest him with harlots—

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 <sup>a</sup> It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

32. But for the return of this thy brother from that riotous course, which is as wonderful a work and as considerable a blessing as if he had been raised from the dead, it is all reason that we should express an extraordinary joy in an extraordinary manner.

## CHAP. XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had 'wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: <sup>b</sup> I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, <sup>c</sup> they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

<sup>a</sup> unthriftilly lavished out that estate which was intrusted to him to manage and improve.

<sup>b</sup> having not been brought up to it, I am not able to earn my living by my labour, and so there is no way of subsistence imaginable for me but to beg, and that is a shame for me.

<sup>c</sup> I may be entertained by my master's debtors.

<sup>a</sup> But it &c., Εὐφρανθήναι δέ.

6 And he said, An hundred <sup>d</sup> measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended <sup>e</sup> the <sup>1</sup>[a] unjust steward, because he had done wisely: for the children of this world are <sup>2</sup> in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends <sup>3</sup> of the mammon of unrighteousness; that, when ye fail, [<sup>b</sup>] they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the <sup>4</sup> unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is <sup>5</sup>[c] another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he

<sup>d</sup> baths (vessels containing near ten gallons a-piece) of oil. And he said—

<sup>e</sup> the steward that deceived his master, or, the officer to whom these fading things, the riches of this world, were intrusted: for worldly men are more provident and dexterous to make provision for themselves for the time to come, for the remainder of their life, than pious men are to provide for their eternal futurity.

9. Accordingly I advise you to make provision for yourselves, by so using the fading wealth which is intrusted to you here, that when these transitory comforts forsake you, you may be received into heaven.

10. He that is a faithful steward of God's, in a right use of the riches of this world, will be so in grace, which is more precious; and he that doth not make use of his wealth so as is most agreeable to God's design of trust, that is, gaining a richer crown for ourselves hereafter, by dispensing it to them that want it here, that man, as long as he continues such, will never make that use of grace that he ought to do.

11. If therefore you have not made that use you ought of the fading riches of this world, who will intrust to you that which is more precious?

12. And if you have not made that use you ought of your worldly wealth, which is only intrusted to you for a time, as unto stewards, and passes from one owner to another, what hope is there that God will give you those heavenly riches which will always continue to you and become your propriety, which you may enjoy to all eternity?

13. Here are put together by St. Luke many speeches of Christ, vers. 13, 16, 17, 18, delivered by

<sup>1</sup> false or unfaithful.

την γενην την αυτων υπερ.

δικον: see note [a] Luke xvi.

<sup>2</sup> more prudent for their own generation than, φρονιμώτεροι εις

<sup>3</sup> with the false mammon: see note [a] Luke xvi.

<sup>4</sup> false, <sup>5</sup> another's.



will hate the one, him in the sermon on the Mount, and at other times; and love the other; or else he will <sup>e</sup>hold as, first, that no servant can serve two masters—the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 <sup>7</sup> And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was [*d*] a certain rich man, which was clothed in purple and <sup>8</sup> fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

15. You never can think fit to acknowledge yourselves guilty of covetousness, or any other fault, and are by men valued as the most sanctified persons; and that is all that you are solicitous for: but God sees the depth of your hearts, and therefore detests and abominates you who among men are so highly valued.

<sup>f</sup> the very Gentiles themselves (see Matt. xi. 12.) press into it.

17. Which you are not to look on as any design that the law and prophets, the substantial parts of the Jewish religion, should be abolished, or any carnal liberty brought in instead of it by Christianity: that shall never be. (See note [*g*] on Matt. v.)

18. Matt. v. 32.

19. And by way of parable Christ told them, There was a certain—

<sup>e</sup> assist, or retain: see note [*m*] on Matt. vi.

<sup>7</sup> But, *δέ*.

<sup>8</sup> silk, *βύσσον*.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels \* into Abraham's bosom: the rich man also died, and was buried;

23 And in <sup>9</sup>hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime [e] receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

‡ into heaven, to be placed next to Abraham the father of the faithful, (see note [g] on Matt. viii.)

23. And being dead, and in a place of tormenting flames, he beholds Abraham in a place of joy, and the poor Lazarus placed next to him. (See note [g] on Matt. viii.)

25. And Abraham, with all \*mildness and gentleness and compassion, without any reproaching or reviling, said unto him, All that I can in this thy sad condition impart to thee is only to tell thee what thou art now to expect, and to mind thee of the reasonableness of it; for all thy portion of abundance and prosperity and ease and felicity, without intermixture of afflictions, thou hast already enjoyed, and spent upon thyself in thy lifetime, without imparting them to any other, though in neversomuch want of thy relief; and on the other side, Lazarus hath had all his portion of afflictions already; and now it is but just that he should have his bliss and you your torment without any alloy or mixture.

26. But beside, there is an irreversible decree passed upon you and all such, and it is not possible for all the saints in heaven to yield or obtain any release for you, or for you to get release one minute out of that state.

<sup>9</sup> hades, ᾗδης.

\* οὐκ εἶπεν, ἀπάνθρωπε καὶ ὠμὲ, &c. ἀλλὰ τί; τέκνον, φησί. Titus Bostrensis, p. 808. C.

28 For I have five brethren; that he may <sup>b</sup> testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: <sup>1</sup> but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

<sup>b</sup> give an account of my condition, and with it some seasonable needful exhortation unto them—

<sup>1</sup> though they are not moved with the hearing God's law and denunciation of the prophets, being so familiar with them, yet a messenger from the dead, which shall testify his own sight or knowledge, may probably work upon them to believe what he saith, and to be warned and reformed by it.

31 But Abraham answered him with a quite contrary affirmation, That they which by the knowledge of their duty delivered by Moses and the denunciations of the prophets are not wrought on, or brought to obedience or amendment of life, would not in any probability be wrought on by a narration of one that came to them from the dead: there being more reason to persuade any rational man that the scriptures are true, and worth our heeding, or (that being supposed, as among the Jews it was) that upon that one motive delivered in them he should reform and amend his life, than there would be to trust or believe him that should bring a message from the dead to any man on the earth, and to forsake an habit of sin upon that motive.

## CHAP. XVII.

THEN said he unto the disciples,

\* It is impossible but that <sup>1</sup> offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should <sup>2b</sup> offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I re-

<sup>a</sup> It is not to be imagined that God should so think fit to interpose his power perpetually as to hinder or not permit false doctrines and schisms, and other the like means of hindering or discouraging men in their Christian course, to come into the world, (Matt. xviii. 7.) to draw men from the Christian doctrine of truth and charity: but woe unto—

<sup>b</sup> discourage or drive off one Christian to unchristian life.

3, 4. Be ye careful that ye be not guilty of any degree of this; but on the other side, after the example of Christ, (mentioned in this matter, Matt. xviii. 11, 12,) do the utmost in your power to reduce any Christian that offendeth, though it be by injuring thee; in which case thou art to be so far from being angry with him, or designing revenge, that thou must, beside pardoning him upon his reformation, how often so ever he offend thee, use all probable means to bring him to repentance.

<sup>1</sup> scandals, σκανδαλα.

<sup>2</sup> scandalize, σκανδαλίζω.



pent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready where-with I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are [a] unprofitable servants: we have done that which was our duty to do.

5. Upon another occasion, (most probably that Matt. xvii. 20, where, in the discourse between his disciples and him, he taxeth their unbelief,) he was intreated by some of the disciples (who were not able to cast out a devil, or cure the young man of the epilepsy, Matt. xvii. 16.) that he would give them more of this gift of miracles, that they might be able to do all to which they were by his designation sent, but were not able to do them for want of some higher degree of this miraculous faith than as yet they had attained to.

6. And he said unto them, If you had but the least degree of true faith, you should by my power be enabled to work any the greatest miracle, remove mountains, Matt. xvii. 20, make trees grow in the sea, &c. But what I mean by this true faith, I will express to you by a parable or similitude.

7—10. As it is with an hired servant, it is not sufficient for him to do that one business for which he was hired, but other common offices there are which belong indifferently to all servants, as waiting at table, &c.; and when he hath done his other works in the field for which he was hired, as ploughing, &c., he must first set cheerfully to the other offices before he think he have done his duty, or expect to receive his ordinary food, his daily wages; so must ye (whose task it is to cure diseases, cast out devils) do all those things with all fidelity which are means to that end, or never think you have performed your duty. When confidence of my power and using the mention of my name will not cast out devils, then solemn prayer is your duty, to be superadded to that; and when that and prayer alone will not do, you must add fasting also, Matt. xvii. 21, and not think that it is free for you to do or not to do this, (and that if you do it, it is eminent virtue in you,) but you must look upon it as necessary duty, which when you have done, you have done no more than was commanded you, and was strictly required of you to do. This is the best answer which is likely to be given to your request of having your faith increased. Do not you neglect the means, and you shall be able to do what miracles you will; but as long as you think your partial obedience will serve the turn, and will not take the pains to fast and pray, to cast out a devil, and the like; this is an infidelity in you, Matt. xvii. 17. 20, which will disable you from doing those miracles which otherwise you would easily be able to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, <sup>c</sup> which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, <sup>d</sup>Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And <sup>e</sup> fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, <sup>f</sup> when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here!

<sup>c</sup> who being unclean by their leprosy, and so to be separated from society, durst not come near unto him.

13. And being far from him, they cried aloud to him, and said—

<sup>d</sup> You shall be healed; and therefore go and shew yourselves to the priest, which by the law you are required to do when the cure is wrought, that he may pronounce you clean: do you go immediately to the priest, and before you come thither you shall be cured. And accordingly it fell out, as they were on their way, they were healed.

<sup>e</sup> now came near unto him, being cured of his unclean disease, which before made him stand afar off, and fell down before him on his face, giving him—

18. No one hath returned to acknowledge the mercy, save this one, who is a Gentile, or no Jew (for so are the Samaritans accounted by the Jews).

<sup>f</sup> when that kingdom of God, which John Baptist and he had preached so often, should come, he said, It comes not in any splendid manner, as you expect, with a pompous solemn court along with it, for men to gaze and look upon it, and say, Lo, here it comes! as it is wont to be with ordinary courts of kings when they remove: for indeed it is already among you, the gospel preached, which is the sceptre of this kingdom; and all other parts are but attendants of that. See note [c] on Matt. iii.



or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

22. And turning to his disciples, he tells them of these Pharisees, and other the like contemners of his preaching, that they that now despise this sceptre of the kingdom, receive not the gospel, there shall come out against them that iron rod, destruction for this great sin; and then it will be too late for them to wish for these days of mercy which now they despise and make no use of.

23. Then many shall put you in hopes of a deliverer, pretend that there is a Messias in this or that place; but do not you follow nor heed any such report, nor look for any such deliverer. (See Matt. xxiv. 25.)

24. For a destruction shall come like lightning, quick and fearful, upon the Jews from the Romans in this day of Christ's vengeance upon his enemies. (See note [a] on Heb. x.)

25. But this shall not be till after Christ's being rejected and crucified by the Jews.

26, 27. And as it was in the old world, when for the great provocations thereof God was pleased to send the flood upon it, without any visible change or omen or presignification of the particular time, Matt. xxiv. 36, (only Noah preaching repentance to them, and they not hearkening to him, and then his building an ark, and going into it with his family,) no man expecting it, the flood came and swept away all but those in the ark, so shall it be when Christ comes to work his revenge upon his crucifiers; when they expect it not at all, as soon as ever a course is taken for preserving the faithful from the destruction, (see note on Matt. xxiv. 9, and Rev. vii. 3.) the vengeance shall light upon the rest, and destroy all that are left in Jerusalem. And that is all the foreknowledge of the time you shall have in answer to your question, ver. 20.

28—30. And as when the sins of Sodom were filled up, and their cry was gone up to heaven, and God determined to destroy them, the people went on in their ordinary course, doing all things according to their wont, and then on that very day when Lot went out of Sodom the fire and brimstone fell on that city; so, as soon as the faithful penitent Christians depart out of Jerusalem, that fatal day shall come upon the rest, that day, I say, wherein Christ shall reveal himself by his judgments on his enemies and crucifiers: (see note [a] on Heb. x.)



31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall [b] preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

31. When thus you see judgment break out, let every man then that is in Judæa make all possible speed to get out of it, as Lot and his family did out of Sodom.

32. And the least delay or stop in the course, all inclinations of kindness to the sins or company of that place, may be as fatal to any as it was to Lot's wife, who looking back became a pillar of salt, Gen. xix. 26.

33. He that shall take any unchristian course of compliance, (as the Gnostic Christians did afterwards with the Jews to escape their persecutions,) he undoubtedly shall perish in it; and he that being a disciple of mine shall for the testimony of my truth cheerfully and courageously venture death, is the only person that shall escape this judgment. (See note [c] on 2 Peter i.)

34. Then shall it not be in the power of any worldly providence to work any deliverance for any; but as in Sodom an angel came and took Lot by the hand, and led him out, preserved him when many others were left behind, so shall it be now: those whom God will thus please to seal, Rev. vii. 3, and preserve, the believers and constant professors, those shall be delivered, and none else.

35 said, If we may not know the time when, yet, Lord, where shall these eminent judgments shew themselves? (See note [m] on Matt. xxiv.)

## CHAP. XVIII.

AND he spake a parable unto them to this end, that men ought always to pray, and [a] not to faint;

2 Saying, There was in a city <sup>b</sup> a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, 'Avenge

<sup>a</sup> to be constant and diligent in the performance of the duty of prayer, not only in respect of God, to whom it is a duty, but in respect of themselves, whose petitions are by assiduity most likely to be obtained.

<sup>b</sup> an unjust and harsh judge, which neither was moved with conscience of duty to God, nor with shame or remorse, or compassion toward any man.

<sup>c</sup> Do me justice against my adversary.

<sup>1</sup> be slothful.

me of mine adversary.

4 And he <sup>a</sup>would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, <sup>a</sup>lest by her continual coming <sup>2</sup>she [b] weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God <sup>a</sup>avenge his own elect, which cry day and night unto <sup>3</sup>him, [c] though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith <sup>4</sup>on the earth?

9 And he spake this parable unto certain <sup>5</sup>which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, <sup>b</sup>standing afar

<sup>2</sup> she reproach me. τῆς γῆς;

<sup>d</sup> delayed to do it: but afterward—

<sup>e</sup> lest her coming so continually for justice be a reproach to me, and a testimony before others of my injustice to her, and so be matter of shame to me, if I deny her; or, lest at last she fall a reproaching me, casting contumelious words upon me.

<sup>f</sup> do justice for his elect, whose constant prayers importune him to it? and shall he not do it speedily?

8. Yea, certainly, he will suddenly proceed against their persecutors; and when he doth so, it will fall very heavy upon the Jews; for when Christ comes to do vengeance, there shall be very few Christians to be found in Judæa, (see note [b] on Matt. xxiv.) they that are converted of the Jews shall be gone out and dispersed among the Gentiles. (See note [g] on Matt. xxiv.)

<sup>5</sup> which had a great opinion of their own perfections, and so looked on all others with scorn.

10. In the temple there are two courts, one for the Jews, the other for the Gentile-proselytes that lived among them (see note [a] on Ephes. ii.); and to those, two went up, to the first a Pharisee, to the second a publican, to pray.

11. And no person being present to either, but God, to overhear them, the Pharisee's words were these, God, I thank thee—

12. I fast every Monday and Thursday, the second and fifth days of every week, on which we are wont to hear the law read in our synagogues, and I pay tithes of herbs and every thing which others make doubt (it being not determined by law) whether they are to be paid or no.

<sup>h</sup> being in the court of the Gentiles, was in a sad, humble, pensive guise, and by his gesture and action

<sup>3</sup> him? and is he slack toward them?

<sup>4</sup> on the land? ἐπὶ τῆς γῆς;

off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, <sup>1</sup>this man's mean and lowly opinion of himself was more acceptable in the sight of God, together with his confession and contrition, than all the Pharisee's good actions, his exact fasting and paying of tithes being accompanied with that high and arrogant opinion of himself: for every one— (Matt. xxiii. 12.)

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked <sup>k</sup> them.

16 But Jesus called them unto *him*, and said, Suffer little children to come unto me, and forbid them not: for <sup>1</sup>of such is the kingdom of God.

17 Verily I say unto you, <sup>m</sup>Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

<sup>k</sup> those that brought them, Mark x. 13.

<sup>1</sup> these are of that temper of humility and meekness which is so necessary an ingredient in a Christian, Mark x. 14.

<sup>m</sup> There is no admission or reception to Christianity for any but such.

18. Matt. xix. 20, Mark x. 17.

19. Mark x. 18.



22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall <sup>n</sup> enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, <sup>o</sup> Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive <sup>p</sup> manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up

22. Mark x. 21.

<sup>n</sup> follow me and become Christians, and attain everlasting felicity!

25. There is nothing of more difficulty imaginable.

<sup>o</sup> Who is able to receive this severe doctrine, to be a Christian, and attain bliss upon these terms, to enter on this strict course, to be a subject of Christ's, who requires such tasks of his disciples?

27. But he said, &c. (See Matt. xix. 26.)

29. Matt. xix. 29.

<sup>p</sup> a most plentiful return of advantages (as rich as any the most fruitful season produceth) in this world, abstracted from those which he shall receive hereafter in heaven, and in the world to come—

31. Matt. xx. 18.

to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33 And they shall scourge *him*, and put him to death : and the third day he shall rise again.

34 And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, <sup>a</sup> a certain blind man sat by the way side begging :

<sup>a</sup> two blind men, Matt. xx. 3.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, <sup>r</sup> Jesus, *thou* son of David, have mercy on me.

39 And they which went <sup>b</sup> before rebuked him, that he should hold his peace : but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall

34. And they did not in any manner understand what he meant by those words.

<sup>r</sup> O thou omnipotent eternal Son of God, of whom the prophets have told us that thou shouldest be born of a virgin, of the offspring of David, I beseech thee to pardon my sins and shew thy divine power in healing me.

39. And the multitude that went along, or attended him, chid him, and bid him hold his peace—

<sup>b</sup> Or, *by* : the King's MS. reads *παράγοντες*.

do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, <sup>a</sup> Receive thy sight: thy faith hath <sup>c</sup> saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

<sup>a</sup> Thy believing me to be the Messias, expressed by thee, vv. 38 and 41, is rewarded by this cure, thy sight shall be restored to thee by this word of mine.

## CHAP. XIX.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day <sup>a</sup> I must abide at thy house.

6 And he made haste, and came down, and <sup>1</sup> received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be <sup>b</sup> guest with a man that is a sinner.

8 And Zacchæus stood, and said unto

3. And he was very desirous to see the person of Jesus, having no farther design or thought at the present but that (Luke v. 14); and could not—

<sup>a</sup> I mean to be entertained by thee.

<sup>b</sup> entertained in an heathen's or publican's house.

8. And whilst Christ was there, Zacchæus made this speech unto him: Sir, half my wealth I bestow upon

<sup>c</sup> made thee whole, *σέσωκέ με.*

<sup>1</sup> entertained him rejoicing, *ὑπεδέξατο αὐτὸν χαίρων.*



the Lord; Behold, the poor; and whomsoever I have defrauded, (see note [c] ch. iii.) or, as a publican, exacted more from them than was due, I will, according to the law for thieves, make a fourfold restitution.

9. And Jesus said unto him, This day repentance, and so the gospel, and the mercies of the gospel, are come home to Zacchæus, as being a believer, and so one (though a publican) to whom the promises made to the seed of Abraham do belong.

10. His being an heathen or publican, or a sinner in his former life, doth not render him incapable of receiving benefit from me, but contrariwise gives him a capacity of it upon his repentance: for this was the end of my coming, to reduce sinners to repentance, and to obtain mercy for such. (Matt. xviii. 12.)

11, 12. And at this time, or not long after, being now not far from Jerusalem, the chief city of the Jews, and so the palace or royal city, and upon occasion of their thinking that he would shortly take upon him a regal authority, (ch. xvii. 20,) and that that would be at Jerusalem, he spake this parable unto them: A certain man, born heir to a kingdom, took a great journey to take possession of it, (hereby intimating of himself that he was to suffer, and rise, and go to heaven, so to be installed in his kingdom,) and then to return again in an eminent manner to shew himself among his countrymen where he was born, and over whom he was to reign.

13. And having several servants, he gave each of them a stock of money to traffic with in his absence, commanding them to improve it to his best advantage, that he might receive the benefit of it when he returned; (noting, that the apostles were after his departure to preach to the Jews, gain as many of them as they could, go through all their cities before Christ should thus come and shew himself in that regal illustrious manner upon them, and so likewise that all other inferior Christians were and are to employ their diligence and industry, according to their talents, to bring in some increase unto God.)

14. Now the reason of his journey to that far country, ver. 12, was because those his countrymen, over whom he was to reign, and was now only gone to be installed or enthroned in his right, set themselves contumaciously against him, and disclaimed having him for their king, (noting the Jews standing

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

<sup>2</sup> wronged any man

<sup>3</sup> A certain man of high birth, Ἀνθρώπος τις εὐγενής.

out against the faith, as it was after his resurrection preached to them by the apostles: see note [b] Matt. xxiv.)

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin:*

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:*

15. And when he came back again, after his instalment, to exercise his regal office among them, he first examined his servants, what increase they had made; (noting the fruit that had come in, the harvest or number of converts, by the preaching of the apostles over all Jewry.)

improved these earthly commodities, (see Luke xvi. 10.) thou shalt be more highly preferred; (noting the reward of the apostles' labour in preaching the gospel, first, governing in the churches which they had planted, then reigning with Christ, enjoying an higher degree of glory, as they had laboured more abundantly.)

18, 19. And the second having employed his time well, but not so well, was also rewarded proportionably.

20, 21. But a third, out of a pretence of extraordinary fear of displeasing, instead of employing, laid up his talent, (made no kind of use of the abilities that God had given him, lay idle, without ever endeavouring to do any thing that might bring in any glory to God.) And his sloth, being the chief cause of his doing thus, made him (either really, or, to excuse his sloth, pretendedly) look upon it as a piece of austerity and rigidity in the master (in Christ) to exact any fruit, any increase of his talents.

22. But this was far from an excuse of his unprofitableness, it was rather an aggravation of it, and an acknowledgment that would bear witness against him and condemn him, make his slothfulness and unprofitableness appear to be a sin against conscience in him.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, "Take from him the pound, and give it to him that hath ten pounds."

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find \* a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that

23. For upon this acknowledgment, saith the master, what possible reason can be given why thou shouldst not put my money into a bank amongst the merchants, that it might have yielded me some increase at my return?

\* The more unprofitable this man hath been, the fitter it will be to increase the reward of him that hath been diligent and successful.

25, 26. And though that was conceived unequal by some, because he had such plenty already, yet the king adhered to his sentence, upon this ground of his dealing with his servants by way of distributive justice, which consists not in giving to all equal portions, but most to them that have done him most diligent, faithful service, and mulcting and punishing the unfaithful and idle person.

27. But those countrymen of his, (whose king by right he was,) which, when he was gone to be installed in the kingdom, sent him that contumacious answer, ver. 14, (noting the Jews that would not submit to him upon the apostles' preaching the gospel after the resurrection,) being now instated in his throne, he presently commanded to be put to the sword, executed as so many rebels. (The fate that soon befell the Jews after his inauguration in his kingdom, that is, his going to heaven.)

29. Matt. xxi. 1.

\* an ass tied, and a foal with her, which was not yet backed: take the foal, and bring him hither.



were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, 'the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, <sup>4</sup> Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, <sup>5</sup> I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

35. Matt. xxi. 9.

<sup>f</sup> all his followers that believed and attended him began to rejoice—

<sup>g</sup> Hosanna, or Save now (see note [a] Matt. xxi.), we acknowledge thee to be our King so long expected, the Messiah (see note [a] Matt. xi., and Mark xi. 9): God in heaven send all prosperity on this thy kingdom, and the loudest hosannas or acclamations or confessions of his regality be made unto thee.

<sup>h</sup> The thing is most true which they say; and if they should join with you to smother it, it would by some other the unlikeliest ways be proclaimed, in despite of you.

<sup>4</sup> Blessed in the name of the Lord be the King that cometh, Εὐλογημένος ὁ ἐρχόμενος βασιλεύς ἐν ὀνόματι Κυρίου.

42 Saying, <sup>1</sup>If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

<sup>1</sup>O that thou also wouldst (see note [c] ch. xii.) yet consider and lay to heart, before it is too late, even in this critical time, what concerns thy future tranquillity and prosperity so much! but thou dost not at all consider it.

43 For the days shall come upon thee, that thine enemies shall [a] cast a trench about thee, and compass thee round, and keep thee in on every side,

43, 44. And now what remains? Why, that within a while the Romans should besiege thee close, and famish thee, and take the city, and destroy all that are in it, and demolish the temple utterly, (see note [a] Matt. xxiv.) and all this by way of punishment for thy not considering what Christ hath by way of message from God revealed to thee, that is, for thy not repenting upon all his calls.

44 And shall <sup>5</sup>lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But <sup>k</sup>the chief priests and the scribes and the <sup>6</sup>chief of the people sought to destroy him,

48 And could not find what they might do: for all the people <sup>7</sup>were very attentive to hear him.

45. Matt. xxi. 12.

<sup>k</sup> the sanhedrim sat in consultation how they might put him to death.

48. And they could not resolve on any safe course, because the people were generally so affected to him.

## CHAP. XX.

AND it came to pass, *that* on one of those days, <sup>a</sup>as he taught the people in

<sup>a</sup> he went into the temple, and as he expounded the lesson, and on occasion of that made known the gos-

<sup>5</sup> dash thee against the ground, ἐδαφιοῦσί σε. <sup>6</sup> rulers: see note [e] John i. <sup>7</sup> as they heard him, took his part, ἐξεκρέματο αὐτοῦ ἀκούων: see note [f] Matt. xxii.

the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but

pel to the people, (see note [l] Matt. ix.) the sanhedrim came to him, and spake unto him—

2. Matt. xxi. 23.

4. See note [e] Matt. xxi.

9. And after a parable delivered by him, and set down, Matt. xxi. 21, he added this other, Matt. xxi. 28; A certain man that had a family, planted a vineyard, and did all that was necessary to that turn, fenced it with a good strong mound, hewed a trough to press the grapes in, and built a lodge for the keeper of it, and then let it out to farmers at a rent, and himself travelled for a time, (noting the care and provision God had made for the church of the Jews, Isaiah v., which made him a strange return for all this, killed his prophets, (which called for fruits of good life from them,) and at last his Son Christ Jesus himself.)

<sup>b</sup> pay him that rent which his vineyard was to yield him: but the husbandmen—



the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, <sup>c</sup>that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will

<sup>c</sup> and seize on his inheritance as our own, of which we have already the possession, Matt. xxi. 38.

16. They of the sanhedrim answered with joint consent, Matt. xxi. 41, He will (as it is in any reason to be expected) come and destroy those husbandmen, and dispose the vineyard into other hands. Which when Christ, from their own confession had taken for a granted truth, and, Matt. xxi. 43, brought home and applied to them, as a prediction of what was in any reason to befall them, (see ver. 19,) they then expressed a great aversion or dislike of it.

17. Matt. xxi. 42.

<sup>1</sup> grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, <sup>d</sup>Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they mar-

20. And the Pharisees sent some of their disciples and some of those that adhered to Herod, Matt. xxii. 16, to entrap and ensnare him; to which end, they put on the disguise of upright conscientious men, that earnestly desired to be instructed in a scruple of every day's practice, about paying tribute; meaning by his answer to take advantage, and, if he said any thing against Cæsar's right, as they supposed he would, then to accuse and implead him before the procurator of the Romans.

<sup>d</sup> Why do ye desire and endeavour to ensnare me?

24. See Matt. xxii. 20, and note [c] on that verse.

<sup>1</sup> dash him to pieces, *λικμήσει αὐτόν*: see note [g] Matt. xxi.

velled at his answer, and <sup>e</sup>held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which <sup>f</sup>[a] deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If <sup>g</sup>any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and <sup>h</sup>the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, <sup>i</sup>being the

<sup>e</sup> without any reply departed from him.

<sup>f</sup> affirm that there is no future state of men after this life; and they—

<sup>g</sup> any man that hath brethren, Matt. xxii. 24, die, having a wife—

<sup>h</sup> that future state, neither marry—

<sup>i</sup> being made partakers of that future eternal estate.



children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: <sup>k</sup> for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

37. But as for the main point disputed between you Jews, that there is another life after this, your own Moses will instruct you in those words which he delivered at the bush, Exod. iii. 6, (see note [*d*] Matt. xxii.) when he calleth—

<sup>k</sup> for those that are departed out of this world have another life, the souls of the just are already in the hands of God, and their bodies sure to be raised up and united to them by the power of God.

41. And after some few things, (Matt. xxii. 35,) the Pharisees being come about him, he proposed a question to them, (Matt. xxii. 41,) what they thought of the Messias, whose son he was; and upon their answering that he was David's, he again asked, how that could be?

42. When David himself saith—

46. Matt. xxiii. 1. 7.

47. They are persons of great covetousness and cruelty, oppressors of the poor and helpless, without any mercy; and that they may hold up their reputation, which is necessary to enable them to do so securely, they pretend great devotion, and pray a great while.

## CHAP. XXI.

AND he looked up, and saw the rich men casting <sup>a</sup> their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast <sup>b</sup> in unto the [a] offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and <sup>c</sup> gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but <sup>d</sup> when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for <sup>e</sup> many shall come in my name, saying, <sup>1</sup> I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not

<sup>a</sup> their free-will donations into a repository for the use of the temple, Mark xii. 41.

<sup>b</sup> into the treasury of the temple; but she—

<sup>c</sup> presents brought to the temple and hanged up there for the beautifying of it, he said,

6. As for all these things that make now such a magnificent show, Matt. xxiv. 2, within few years they shall be utterly destroyed and demolished: see note [a] Matt. xxiv.

<sup>d</sup> when shall this destruction of the temple be, and with it of the Jewish state? and what prognostics of it will be discernible?

<sup>e</sup> one prognostic, or forerunner of that destruction shall be, that many deceivers shall arise among you, each pretending to be the *Messias*, and that he will soon deliver you: go ye not—

9. Another forerunner is, that great commotions and tumults there shall be in Judæa before the Ro-

<sup>1</sup> I am *he*; and the season, ἐγώ εἰμι καὶ ὁ καιρὸς.

terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, <sup>1</sup> Nation shall rise against nation, and kingdom against kingdom: <sup>f</sup> They shall rise up and slaughter one another: see note [e] on Matt. xxiv., and Rev. vi. 12—14.

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before <sup>3</sup> all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony. 13. And this bringing of you before the Gentile powers shall be a means of divulging the gospel to them. (See Mark xiii. 9.)

14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 14. In this case remember what was formerly said to you, (Matt. x. 19. and 30,) and belonged peculiarly to this point of time now spoken of, not to meditate—

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 15. For I will furnish you with those answers and that conviction to all your adversaries, that they shall not—

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish. 18. But whatsoever befall you, treachery, persecution, death itself, ver. 16, 17, be confident of this, that it shall not tend to the least disadvantage, but rather to the greatest gain to you.

<sup>2</sup> The nation shall be raised against the nation, and the kingdom against the kingdom, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν. <sup>3</sup> all these things, τούτων ἀπάντων.



19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away [b] captive into all nations: and Jerusalem shall be <sup>†</sup>trodden down of the Gentiles, [c] until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the <sup>†</sup>earth distress of [d] nations, with perplexity; the [e] sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the <sup>†</sup>earth: for the pow-

19. And though some few of you shall suffer death in this cause, and so be eternally crowned by suffering, yet this let me tell you, even for this life, that if ye endure with constancy, and persevere, and fall not off from your profession, that shall of all others be the most probable way of escaping or obtaining deliverance from this sweeping destruction, (Matt. x. 39, and Mark xiii. 13.)

20—23. But when you see Jerusalem besieged by the Romans, (see note [f] Matt. xxiv. 15.) then resolve the destruction of the city is near, and accordingly all that are in it let them fly out of Judæa, and those that are in the confines or regions about Judæa let them take care not to come into it, but (see Rev. vi. 16.) look on it as a place most sadly to be destroyed, on which all the doleful prophecies are now to be fulfilled which have been prophesied against Judæa.

§ conquered by the Romans, Rev. xi. 2. And while this is a doing in Judæa, the gospel shall be preached over the Gentile world, (Matt. xxiv. 14, see Rom. xi. 25,) and being by them received, some effect that shall have among the Jews, by way of emulation, (Rom. xi. 11. 13,) moving them to receive the faith also; and by their doing so, Jerusalem shall again be inhabited by Jewish (as well as Gentile) Christians: see note [f] Rev. xi.

25. And many prodigies shall be seen in the heavens (see note [f] Rev. vi.) very frightful to all, and there shall be a terrible distress upon all the several parts of Palestine, pressing them that they shall not know what to do, to stay or to forsake their country: see Rev. vi. 15, 16.

26. All men expecting upon the land of Judæa judgments, (see note [a] ch. ii.) even an utter de-

<sup>4</sup> land, γῆς.

<sup>5</sup> world, οἰκουμένη.

ers of heaven shall be shaken.struction of the temple and nation, religion and people.

27 And then shall they see the Son of man coming in a cloud with power and great glory. 27. Thus shall Christ's regal office, in punishing and avenging the persecutors of him and his disciples, be most gloriously revealed: see Matt. xiii. 26.

28 And when these things begin to come to pass, then let all true Christians, apostles, and others, that have so long been persecuted by the Jews, look up, and lift up your heads; for your redemption draweth nigh. 28. And when ye see these things thus come to pass, then let all true Christians, apostles, and others, that have so long been persecuted by the Jews, look up, and hold up their heads with cheerfulness, as knowing that to them redemption approacheth, and deliverance from the dangers which encompass them: see note [a] Acts iii., and note [b] Rom. xiii., and note [c] Rom. viii.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 30. When they now put forth leaves, (Matt. xxiv. 32, and Mark xii. 28,) ye see and know—

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 31. That formidable exercise of Christ's regal power, beginning in the vengeance on the Jews, his crucifiers and persecutors of the apostles and pure believers, is now near approaching for your deliverance: see note [b] Matt. xxiv.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 32. And indeed within a matter of forty years all this shall most sadly come to pass: see Matt. xxiv. 34, &c.

33 Heaven and earth shall pass away: but my words shall not pass away. 33. And there is no kind of doubt of the completion of it.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 34. But do ye take heed that ye indulge not to any kind of luxury or excess, Matt. xxiv. 49, which may make you unfit for watchfulness (see Rom. xiii. 13); and the same care you are to take that worldly solicitude, fear of losses, and consequently of want, do not ensnare you to the denying of Christ, or falling away from him, (Matt. xiii. 22,) and so that day of vengeance on the enemies of Christ come suddenly, and involve you with the impenitent Jews.

35 For as a snare shall it come on all them that dwell on the face of the whole earth. 35. For very suddenly and unexpectedly shall this destruction come upon all Judæa, Luke xvii. 20, and Matt. xxiv. 50.

36 Watch ye therefore, and pray always, that ye may be ye therefore perpetually upon your guard, and be constant in prayer to God, that he will vouchsafe you to be of the number of that remnant to whom

be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

the promise of escaping all this calamity is made, (note [f] Matt. x.) that when Christ shall thus come in vengeance against the nation ye may meet him with cheerfulness and confidence, and not fear any ill from him, but rather appear victorious with him in this destruction of yours as well as his enemies.

37. And as he exhorted them to diligence and prayer, so gave he them example, busying himself in God's service all the day, and at night spending much time in prayer.

## CHAP. XXII.

NOW the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

1. Now the feast of unleavened bread drew nigh, which consists of seven days, and a day of preparation to them, wherein also no leavened bread is used, and that is the feast of the passover: see note [c] Mark xiv.

2. And the sanhedrim of the Jews were desirous to find out some safe way of apprehending and putting him to death, (Mark xiv. 1,) for they durst not do it with any great noise, for fear of the people.

3, 4. And Judas, one of his twelve constant attendants, being a covetous person, and in the discharge of his office (of keeping the bag, of relieving the poor) deceitful and thieving, John xii. 6, and to that sin of sacrilege adding that of hypocrisy, in pretending great care of the poor, John xii. 5, whom he thus robbed, and upon Christ's admonishing him mildly of it, (Matt. xxvi. 10, Mark xiv. 6, John xii. 7,) yet, it seems, not reforming, but incensed against his Master, the devil, or his own covetous heart by the devil's suggestion, put him upon this project of gain to make some advantage by delivering Christ into the hands of the Jews, (John xiii. 2.) And upon his consenting to this suggestion, the devil was permitted by God to have this power over him, to enter into him, (John xiii. 2,) and doing so, he incited him to make a bargain with the rulers of the sanhedrim and their ministers or officers (see note [g]) to deliver up Jesus unto them, (as after Christ's talking with him and telling him distinctly of it, and the sin and danger attending it, Mark xiv. 21, and his not yet relenting, it is again said that with the sop the devil entered into him,



5 And they were glad, and covenanted to give him money. John xiii. 27, hurrying him to the speedy execution of it.)

6 And he <sup>1</sup> [a] promised, and sought opportunity to betray him unto them, as he did to the multitude. 5. And they gladly embraced the treaty, and struck a bargain with him that he should have thirty shekels to deliver him up without much noise, Matt. xxvi. 4, and 15.

7 ¶ Then came the day of unleavened bread, when the passover must be killed. 6. And although this were as low and vile a sum as could be, the price of a slave, Exod. xxi. 32, (see Zach. xi. 13,) yet Judas thanked them heartily for the offer, being very covetous, and so very glad of the opportunity of getting money; and from thenceforth he watched a fit season wherein to do it, without any noise or stir about it: see Matt. xxvi. 4, Mark xiv. 1.

8 And he sent Peter and John, saying, Go and prepare us the <sup>a</sup> passover, that we may eat. 7. And the paschal day was now come, wherein they eat no leaven in their bread, and in which the lamb was to be killed and eaten: see note [c] Mark xiv.

9 And they said unto him, Where wilt thou that we prepare? <sup>a</sup> unleavened bread and bitter herbs, the memorial of the deliverance out of Egypt: see note [c] Mark xiv.

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the <sup>b</sup> passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat

<sup>b</sup> See ver. 8.

<sup>1</sup> thanked them.

<sup>2</sup> without a tumult.

this passover with you before I suffer :

16 For I say unto you, I will not any more <sup>c</sup> eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

18 For I say unto you, <sup>d</sup> I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you : <sup>e</sup> this do in <sup>2</sup> remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new <sup>4</sup> testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that <sup>5</sup> betrayeth me is with me on the table.

22 And truly the Son of man <sup>f</sup> goeth, as it was determined : but woe unto that man by whom he is betrayed !

23 And they began to enquire among themselves, which of them it was that <sup>6</sup> should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles ex-

<sup>c</sup> celebrate this feast with you, (see note [f] Matt. xxvi.) until it be fulfilled—

<sup>d</sup> I shall no more drink with you after this festival manner, celebrate no more paschal commemorations before my departure out of this world ; our next festivity must be kept in heaven.

<sup>e</sup> do you to others as I have done now to you ; take, bless, break, and give the bread to all that join with you in these holy services ; and when you do so, do it in commemoration of me.

20. In like manner, after they had done eating, he took the cup of charity, usual among the Jews, and said, This cup is at this time to you the sealing of a new covenant (see note on the title of these books) in my blood, which shall shortly be shed for you, as this is now poured out.

<sup>f</sup> is to be put to death, (see note [c] ch. xiii.) as God hath decreed it should be, (Acts ii. 23, and note [b] on iv. 28,) but woe to him that hath any hand in that execution.

24. Sometime before this, (to wit, before his departing from Jericho, Matt. xx. 25. 29, nay, before he came thither, Mark x. 42. 46,) there had been a contention among the disciples (occasioned by the request of Zebedee's wife for her two sons, Matt. xx. 20.) which of them should be looked on as the worthiest, and so be preferred before the rest.

<sup>3</sup> commemoration, ἀνάμνησιν.

<sup>4</sup> covenant, διαθήκη.

<sup>5</sup> delivereth me up, παραδί-

δόντος με.

<sup>6</sup> was about to do, μέλλων πράσσειν.

ercise lordship over them; and <sup>ε</sup> they that exercise authority upon them are called [c] benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the [d] younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as <sup>h</sup> he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I <sup>7</sup> appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, <sup>1</sup> the cock shall not crow this day, before that

<sup>ε</sup> their princes, styled their benefactors, exercise authority over them.

26. But among you it must be otherwise, the ruler must be as the private man, or the servant of all others over whom he is placed.

<sup>h</sup> one that attendeth and waiteth on you and provideth necessities for you, and not as one that receiveth such observances or advantages from you as I might expect to do.

28. Ye have followed me as disciples, Matt. xix. 28, and been hitherto constant to me in all the afflictions and persecutions that have befallen me.

29. See Matt. xix. 28.

30. That you be next unto me, and have at my departure the power of governing the church: see note [d] Matt. xix.

31. And at this point of time, the story whereof is here in relating, ver. 20, (not at the time of that other passage, ver. 24,) Christ addressed his speech particularly to Peter, saying, As for you, Simon, I tell you, that either upon some sin committed by thee, giving Satan some such right of claim, (possibly somewhat done criminally by him in that contention of the disciples, mentioned ver. 24, the indignation of the ten against the two, Matt. xx. 24,) or else suggesting somewhat against thy sincerity, as against Job's, Job i. 9, Satan hath accused you before God, and required that he may have the shaking of you, liberty to do his worst to drive you from the faith of Christ.

32. This is granted to him; and your danger thereupon is great; but I have prayed for thee, that thou be not conquered by him and his terrors, so far as utterly to forsake the faith; and for any sins that in this combat thou provest guilty of, let this use be made of them, when by repentance thou art recovered out of them, that thou be the more careful to confirm and strengthen others, that they fall not in like manner. See note [e] 1 Cor. v.

<sup>1</sup> before the second crowing of the cock this night, Matt. xxvi. 34, thou shalt thrice—

<sup>7</sup> hereafter, διαίτημα.



thou shalt thrice  
deny that thou know-  
est me.

35 And he said un-  
to them, When I  
sent you without  
purse, and scrip, and  
shoes, lacked ye any  
thing? And they  
said, Nothing.

36 Then said he  
unto them, But now,  
he that hath a purse,  
let him take it, and  
likewise his scrip:  
and he that hath no  
sword, let him sell  
his garment, and buy  
one.

37 For I say unto  
you, that <sup>a</sup>this that  
is written must yet  
be accomplished in  
me, And he was  
reckoned among the  
transgressors: for  
the things concern-  
ing me have an end.

38 And they said,  
Lord, behold, here  
<sup>are</sup> two swords. And  
he said unto them,  
It is enough.

39 ¶ And he came  
out, and went, as he  
was wont, to the  
mount of Olives;  
and his disciples also  
followed him.

40 And when he  
was at the place, he  
said unto them, <sup>1</sup>Pray  
that ye enter not in-  
to temptation.

41 And he <sup>2</sup>was  
[e] withdrawn from  
them about a stone's  
cast, and kneeled  
down, and prayed,

42 Saying, Father,  
<sup>1</sup>if <sup>10</sup>thou be willing,  
remove this cup from  
me: nevertheless not  
my will, but thine,  
be done.

35. Formerly I sent you out without any provision,  
and yet ye wanted nothing.

36. But now some distresses ye are like to meet  
with, in like manner as ye will first see them fall most  
sharply upon me.

37. For now according to the prophecy, Isaiah liii.  
12, passed on the Messias, I must be put to death as  
a malefactor: for all that is foretold of me shall now  
suddenly be accomplished.

38. But they thinking that according to the literal  
sound of his words he had really called for a sword,  
whereas he only expressed to them by that figure the  
distresses that were now approaching them, told him  
they had two swords among them; but he gave them  
by a short reply to understand that he did not really  
mean that they should go and provide them swords,  
but only that great dangers were now approaching  
them.

39. And he according to his wont went out to the  
mount to pray, and his disciples—

<sup>k</sup> Pray that the afflictions and temptations now  
approaching do not overcome you: see note [g]  
Matt. vi.

<sup>1</sup> O that thou wouldest, (see note [c] ch. xii.) or,  
I pray thee remove this bitter cup from me: yet if  
this be thy pleasure, whatsoever thou seest best to be  
done, I most heartily embrace it before that for which  
now I pray.

<sup>8</sup> now this which hath been written must be fulfilled on me, to wit, And he, *ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ καί.* <sup>9</sup> Or, *departed*: for the ancient Gr. and Lat. MS. reads, *ἀπεσπάσθη, recessit, not ἀπεσπάρσθη.* <sup>10</sup> thou wilt take this cup from me, *εἰ βούλει παρενεγκύν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.*

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly : and his sweat was as it were great [f] drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his <sup>m</sup> disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, <sup>11a</sup> betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and [g] captains of the temple, and the elders, which were

43. And an angel was sent from heaven to represent such considerations to him of the advantages and benefits of his death as might make him bear it cheerfully.

44. After that, being in such a commotion of mind, which signifies an apprehension of extreme danger without any trembling at it, or endeavour to avoid or escape it, he prayed more vehemently, and fell prostrate upon his face, Mark xiv. 35, saying the same words, and more to the same purpose, and he sweat (as men in agonies are wont) great glutinous drops, like those of blood when it drops on the ground.

<sup>m</sup> three disciples, Peter and James and John, Matt. xxvi. 37, he found them fast asleep, this sleep being an effect of that great heaviness and dispiritedness which their sorrow had produced.

<sup>a</sup> is a kiss the token by which thou hast promised to deliver me up to them? (Mark xiv. 44.)

49. When the disciples saw what was toward, they offered to have fought for his rescue.

50. And St. Peter, in the heat of zeal, without Christ's permission, and against the precepts which he had always taught them, drew a sword, and cut off the right ear of Malchus, a servant of the high priest's.

51. And Jesus reproving Peter for so doing, Matt. xxvi. 52, spake to those that came to apprehend him to let him alone but so long as to restore the man his ear, and upon a touch he was cured.

<sup>11</sup> deliverest, παραδίδως.

come to him, Be ye  
come out, as against  
a thief, with swords  
and staves ?

53 When I was  
daily with you in the  
temple, ye stretched  
forth no hands a-  
gainst me : but ° this  
is your hour, and the  
power of darkness.

54 ¶ Then took  
they him, and led  
him, and brought  
him into the <sup>p</sup> high  
priest's house. And  
Peter followed afar  
off.

55 And when they  
had kindled a fire in  
the midst of the hall,  
and were set down  
together, Peter sat  
down among them.

56 But a certain  
maid beheld him as  
he sat by the fire,  
and earnestly looked  
upon him, and said,  
This man was also  
with him.

57 And he denied  
him, saying, Woman,  
I know him not.

58 And after a little  
while <sup>q</sup> another saw  
him, and said, Thou  
art <sup>12</sup> also of them.  
And Peter said,  
Man, I am not.

59 And about the  
space of one hour  
after <sup>r</sup> another con-  
fidently affirmed,  
saying, Of a truth  
this *fellow* also was  
with him : for he is  
a Galileæan.

60 And Peter said,  
Man, I know not  
what thou sayest.  
And immediately,  
while he yet spake,  
the cock crew.

61 And the Lord  
turned, and looked  
upon Peter. And

° this is the time wherein the devil and you are  
permitted to work your wills upon me.

<sup>p</sup> house of Caiaphas, the high priest of that year,  
where the sanhedrim was assembled, Matt. xxvi. 57.  
And Peter—

<sup>q</sup> another maiden, Matt. xxvi. 71, Mark xiv. 69,  
(see note on the title of St. Matthew's Gospel,) seeing  
him, said, Thou art even one of them. But Peter  
denied, and said, Woman, I am not.

<sup>r</sup> and some others that stood by (Matt. xxvi. 73,  
Mark xiv. 17.) affirmed confidently that he was cer-  
tainly one of his company, for, said they, his speech  
discovers him to be a Galilæan, (Matt. xxvi. 73, &c.)

60. But he said, (with addition of oaths and impre-  
cations, Matt. xxvi. 74,) I am not what thou affirmest  
me to be.

<sup>12</sup> even, καί.



Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had [h] blindfolded him, they struck him on the face, and asked him, saying, 'Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

\* while Peter was in the hall of the high priest, Matt. xxvi. 58. and 69, (before the latter part of the precedent story of St. Peter,) the soldiers that were set to guard Jesus, Matt. xxvi. 67, spit in his face, and smote him.

† Tell us, if thou art able to know and declare secrets, who is it—

‡ the sanhedrim met, and called for him to be brought into—

68. And if I shall demonstrate to you by never so convincing arguments that I am the Messias, you will neither satisfy nor answer my proofs, nor yet yield to the force of them, and release me out of your hands.

69. Within a while shall I, the Messias, be exalted to the right hand of my Father, and then shall you see me execute judgment and vengeance upon you, Matt. xxvi. 64.

70. From hence they concluded that he made himself the Son of God, and asked him, whether he were so or no? He answered that he was.

71. This they concluded to be a blasphemous speech, and so that he was guilty of death by his own confession, in taking upon him to be the Messias.

## CHAP. XXIII.

AND <sup>a</sup> the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, <sup>b</sup> We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, <sup>c</sup> Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He <sup>c</sup> stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard <sup>c</sup> of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in

<sup>a</sup> the whole company of the sanhedrim, by the vote of the major part, not of all, ver. 51, arose, and led him to Pilate.

<sup>b</sup> We found him drawing away the nation from the religion of their ancestors, and also forbidding to pay Cæsar, the Roman emperor, his dues, (see note [a] Mark xii., and note [b] Matt. xxii.,) taking upon him to be our long expected Messias, and so consequently our King.

<sup>c</sup> I am so.

<sup>d</sup> teacheth seditious doctrine, and hath done so throughout all Jewry—

<sup>e</sup> mention of Galilee, he asked—

7. And discerning that his dwelling and abode was in Galilee, which belonged to Herod's government, and supposing Herod, by his knowledge in the Jewish religion, to be fitter for the cognizance of this case, he remitted the hearing of it to Herod, who was personally at Jerusalem at that time (see note [l] Luke i.) on occasion of the feast.

many words; but he answered him nothing.

10 And 'the chief priests and scribes stood and vehemently accused him. ' those of the sanhedrim stood and vehemently accused him.

11 And Herod with his <sup>1</sup> [a] men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had <sup>g</sup> called together the chief priests and the rulers and the people, <sup>g</sup> assembled together, not only the sanhedrim, but the people also, said unto them—

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have <sup>h</sup> found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I <sup>2</sup> sent you to him; and, lo, nothing worthy of death is done unto him. <sup>h</sup> not found him guilty in any capital manner of any thing laid to his charge by you.

16 I will therefore [b] chastise him, and release *him*. 15. Nor is this my opinion only, but I sent him, and referred the hearing of the business, to Herod, ver. 7, who being more acquainted with your religion than I am, may be deemed a more competent judge, and after he hath had cognizance of him, he hath no way expressed his opinion that his crimes are capital.

17 (For of necessity he must release one unto them at the feast.) 16. His punishment therefore shall be only that of scourging with whips, and so he shall be released.

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: 17. For the custom had laid a necessity on him (see note [d] Matt. xxvii.) to release one—

19 (Who for a certain sedition made in

<sup>1</sup> attendants, officers.

<sup>2</sup> remitted, ἀνέκευψα: other copies read, he remitted him to us; the Syriac, I remitted him to him.



the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for

20. Pilate again made another assay to soften the people, being, on opinion of Christ's innocence, (and having received a message from his wife, Matt. xxvii.

19,) desirous to save his life, and only to inflict some inferior punishment on him, ver. 16.

21. But they were peremptory for the putting him to death.

22. See ver. 15.

<sup>1</sup> carried it, (see note [d] Matt. xxvii.) wrought upon him to do contrary to his own judgment and inclination.

24. And so he passed sentence of death upon him.

25. Acts iii. 14.

26. And having put on him a scarlet robe, a crown of thorns, a reed like a sceptre in his hand, and so made him a mock king of the Jews, and then taken all from him again, and used him contumeliously, Matt. xxvii. 29, &c., they led him out to crucify him; and as they went, they pressed one Simon to carry his cross, on which he should be crucified, after him. See note [e] Matt. xxvii.

<sup>k</sup> yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, [c] Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things <sup>3</sup> in a green tree, what shall be done <sup>4</sup> in the dry?

32 And there were also two other, [d] malefactors, led with him to be put to death.

33 And when they were come to the place, which is called <sup>5</sup> Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they <sup>m</sup> parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He <sup>n</sup> saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also <sup>o</sup> mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of

<sup>k</sup> the calamities which are ready to befall this whole nation, for this sin of rejecting and crucifying me, are likely to be far greater, and more worthy of your tears, than what now befalls me.

29—31. For heavy days are shortly to come upon this people, miserable straits and distresses first, and then even utter destruction, expressed as it is here, Isaiah ii. 19, Hosea x. 8, Apoc. vi. 16, by calling the mountains to cover them, and by that other proverbial phrase of cutting off the green tree with the dry, Ezek. xx. 47, the righteous and the wicked together, Ezek. xxi. 2, 3, or the rich and the poor together, that is, making an utter desolation, ver. 4,

(see 1 Peter iv. 18.) And if my portion, who am the Son of God, and innocent, be in your opinion so sad and lamentable, under this Roman judge and soldiers, what will become of the professed enemies of God, who as a dry trunk of a tree are as it were fitted and marked out for the fire, and shall fall into the hands of whole armies of the Romans? Or if in the distress that shall come upon you, the rich and the noble shall be put to such straits, then what will the condition of the meaner sort be?

<sup>1</sup> Golgotha, but in Greek, *cranium*, that is, *a skull*, there they crucified him—

<sup>m</sup> made a division of his upper garments into four parts, and took each of them a part, but his inner garment (see note [r] Matt. v.) having no seam in it, they cast lots for that, who should have it entire, John xix. 24.

<sup>n</sup> undertook to be the Messias. And surely if he were the Messias to deliver the nation, he would first deliver himself.

<sup>o</sup> used him contumeliously, coming to him—

<sup>3</sup> on the, ἐν τῷ.

<sup>4</sup> on the, ἐν τῷ.

<sup>5</sup> *cranium*, or *skull*, κρανίον.

the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** 38. And there was put up over his head a title containing the cause of this condemnation, (see note [b] Mark xv.) which was written in Greek and Latin and Hebrew, (the three most ordinary languages, one or other of which there were very few but understood,) thus: Jesus the Nazarene, the King of the Jews.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, <sup>p</sup> Dost not thou fear God, seeing thou art in the same condemnation?

<sup>p</sup> Though these other impious persons use him thus, yet we that are thus punished with him ought, if he were guilty, to have compassion for him, and not reproach him.

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

41. And besides this, we are indeed guilty, but he a most innocent person, which came to do good to this people, and is used thus ill by them.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, <sup>q</sup> To day shalt thou be with me in paradise.

<sup>q</sup> Immediately after thy death thou shalt go to a place of bliss, and there abide with me a member of that my kingdom which thou askest for.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

44. And it was nigh twelve of clock, (see Mark xv. 25,) and there was an eclipse of the sun, and a palpable darkness on all the land of Judæa, until three afternoon.

45 And the sun was darkened, and the [e] veil of the temple was rent in the midst.

45. Matt. xxvii. 51.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the



centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and oint-

ment, and he confessed it an evidence of God's interposing his power, and thence concluded that he was an innocent person.

48. And all the multitudes there present had remorse at what was done.

\* one of the sanhedrim, or else a counsellor in the province, (see note [d] Mark xv.,) both an upright and a merciful man, who looked for the coming of the Messias, ver. 51, and accordingly embraced Christ and was a disciple of his, Matt. xxvii. 57, but not avowedly, but secretly, for fear of danger from the Jews, John xix. 38.

52. He upon this occasion took confidence, (Matt. xv. 43,) although he had been before fearful, and went unto Pilate—

54. The day whereon all this was done was the eve both of the feast of unleavened bread and of the sabbath also, and now the sabbath day (beginning at evening at sunset, when the stars and moon begin to shine) was ready at hand, or the stars began to shine, and so the sabbath to begin.

\* shone, ἐπέφωσκε.

ments; and rested the sabbath day according to the 'commandment.

<sup>t</sup> Mosaical law of doing no work on the sabbath.

## CHAP. XXIV.

NOW upon the first *day* of the week, very early in the morning, <sup>a</sup> they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

<sup>2</sup> And they found the stone rolled away from the sepulchre.

<sup>3</sup> And they entered in, and found not the body of the Lord Jesus.

<sup>4</sup> And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

<sup>5</sup> And as they were afraid, <sup>b</sup> and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

<sup>6</sup> He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

<sup>7</sup> Saying, The Son of man must be <sup>c</sup> delivered into the hands of sinful men, and be crucified, and the third day rise again.

<sup>8</sup> And they remembered his words,

<sup>9</sup> And returned from the sepulchre, and told all these things unto the eleven, and to all <sup>d</sup> the rest.

<sup>10</sup> It was Mary that number. Magdalene, and Jo-

<sup>a</sup> Mary Magdalen, &c., Matt. xxvii. 1, and here, ver. 10.

<sup>b</sup> and did obeisance to them, they asked them, saying, Do you search in a tomb or grave for one that is risen from the dead?

6. Matt. xvii. 23.

<sup>c</sup> put to death by the heathens, Romans, and be crucified—

<sup>d</sup> the other disciples of Christ, which were not of

anna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was [a] Cleopas, answering said unto him, Art thou only

<sup>e</sup> and returned to the place from whence he came, and where he abode, being much amazed to see the body gone out of the grave: see note [a] John xx.

13. Mark xvi. 12.

<sup>f</sup> joined himself to their company.

16. And at first, through God's will so disposing it, they discerned not that it was Jesus.

<sup>1</sup> Or, departed to his own abode, wondering at that.



a stranger in Jerusalem, and hast not known the things <sup>g</sup> which are come to pass there in these days?

<sup>g</sup> that are notoriously come to pass there, and talked of by all at this time?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty <sup>h</sup> in deed and word before God and all the people:

<sup>h</sup> in miracles and in doctrine, approved by God and all—

20 And how the chief priests and our rulers delivered him <sup>i</sup> to be condemned to death, and have crucified him.

<sup>i</sup> to the Roman procurator, accused him, and required him to be put to death, and accordingly at last they have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

21. But we were full of hope that he had been the Messias so long expected by us. And this being the third day since his crucifixion,

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

22. Some women that were followers of him together with us, and that were this morning at the monument wherein he was laid, came and told us wonderful things;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

23. How that they found not his body there, but met with angels which told them that he was risen from the dead.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

24. And some of the twelve disciples, Peter and John, went to the sepulchre—

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Is it not by those prophets foretold to be decreed

26 Ought not Christ

to have suffered by God, that the Messias should be despised by men, these things, and to enter into his glory? and slaughtered by them, Isa. liii. 8, before he should enter on his kingdom?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he <sup>k</sup> took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, <sup>1</sup> Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that <sup>m</sup> were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were* done in the way, and

<sup>k</sup> after the manner of the master of the family blessed the meat, and carved, and distributed it to them.

31. Which occasioned (see ver. 35.) their first suspicion that it was Christ, and presently they discerned that it was very he, and he immediately disappeared; in what manner or by what means, it is not known.

<sup>1</sup> Was there not an unusual warmth of affections and passion upon us all the time that he talked—

<sup>m</sup> used to associate with them,

34. And as soon as they came, told them, saying, (see 1 Cor. xv. 5,) The Lord is—

how <sup>n</sup> he was known <sup>u</sup> by his blessing and carving the meat, ver. 30, of them in breaking they came to discern him to be Christ, not knowing of bread. it a long time.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit. 37. And they were in a terrible fright, thinking it had been a vision of some spirit without any real body joined unto it.

38 And he said unto them, Why are ye troubled? and why do <sup>o</sup> thoughts arise in your hearts?

<sup>o</sup> ye doubt or suspect me to be a spirit without a body?

39 Behold my hands and my feet, that <sup>p</sup> it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>p</sup> it is very I, body and soul together: handle me—

40 And when he had thus spoken, he <sup>q</sup> shewed them *his* hands and *his* feet.

<sup>q</sup> gave them leave to see and feel the prints of the nails in his hands and feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, <sup>r</sup> These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

41. And the greater and more transporting their joy was, the less confident were they of the truth of it, and therefore, to confirm them in the certain belief of it, he called for some meat.

45 Then opened he their understanding, that they might un-

<sup>r</sup> What you now see I did foretell when I was among you, before my crucifixion, and is agreeable to all the several images and predictions of me in all the books of God, which were of necessity to be fulfilled.

45. Then by the special operation of his Spirit, he gave them the understanding of the scriptures, in those things especially which concerned the Messias.



derstand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

46—48. The sum of which he declared to be this: That the Messiah was thus to be put to death, and rise again, and that his apostles, the witnesses thereof, should after his resurrection preach repentance, and, upon that, remission of sins to Jerusalem and through all Judea first, and then to all the nations of the world.

49. To which end he promised immediately to send them the Holy Spirit, (promised by God the Father,) to descend from heaven upon every one of them, and so to install them to succeed him in his office, till which time he commanded them all to stay, and not to stir out of Jerusalem.

51. Acts i. 9.

\* constantly at the times of devotion (see note [d] Acts i.) in some of the chambers of the temple, praising—

## THE GOSPEL

ACCORDING TO

## SAINT JOHN.

**I**N the beginning 1, 2. In the beginning of the world, before all time, before any thing was created, the Son of God was the Word, and the Word was with God, and the Word was God. had a subsistence, and that subsistence with his Father, of whom he was begotten from all eternity, and was himself eternal God, and being by his Father in his eternal purpose designed to be the Messias, who was among the Jews known by the title of the Word of God, (see note [L] Luke i.) he is here fitly expressed by that title, the Word.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made. 3. This eternal Word of God I mean by which all things were at first created.

4 In him was life; and the life was the light of men. 4. He brought with him that doctrine which is worthily called *life*, ch. vi. 63, and xii. 50, because it leads to holy life here, such as God will be sure to accept of through Christ and to reward eternally, (whereas the law was the bringing in of death,) see ch. x. 10, and this vivifical doctrine was the means designed by God to lead and enlighten all mankind, especially the Jews, to tell them their duty, and therefore is called *the light of life*, ch. viii. 12.

5 And the light shineth in darkness; and the darkness <sup>1</sup>comprehended it not. 5. Though through the darkness of men's hearts, the greatest part of the Jews themselves had no fruit or benefit by it.

6 ¶ There was a man sent from God, whose name was John. 6. There came a man with commission from God to preach repentance to the Jews, whose name—

7 The same came for a <sup>2</sup>witness, to bear witness of the Light, that all men through him might believe. 7. He was by God sent on purpose to testify that Christ was the Messias, the true Teacher sent from heaven, that so by that testimony of his all men might believe on him.

8 He was not that Light, but was sent to bear witness of that Light. 8. This John was not the Messias, but the whole end of his mission into the world was to bear witness—

9 That Word which now I speak of, that is, Christ, is that true Light, eminently that, which Light is defined to be able to refresh and warm the coldest, and to enlighten the darkest heart; and he, as the sun after a long darkness of night, is now risen in our hemisphere (see ver. 10, and ch. ix. 5, and ch. xii. 46.)

9 That was the true Light, <sup>3</sup>which lighteth every man

<sup>1</sup> received or apprehended, κατέλαβεν. <sup>2</sup> testimony, μαρτυρίαν. <sup>3</sup> which coming into the world enlighteneth every man.

[a] that cometh into the world, and being manifested to the world, shineth forth to every man therein.

10 He was in the world, and the world was made by him, and the world knew him not. 10. This Word was from the beginning in the world, in so eminent a manner, that indeed the world was made by him, but the generality of men did not take notice of him.

11 He came unto his own, and his own received him not. 11. And therefore there being one peculiar nation, the Jews, which were more fully than all the world besides instructed in this truth, he at last came to this people, was pleased to be born, and live, and do miracles among them, and these that were his own people did not entertain him as sent from God, but rejected and put him to death.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: 12. But all that received, that is, believed on him, were by him advanced to be the adopted sons of God.

13 Which were [b] born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 13. To wit, those which live according to the will of God, and neither the natural nor carnal, nor bare moral principle.

14 And the Word was made flesh, and [c] dwelt among us, (and we beheld his glory, the glory [d] as of the only begotten <sup>e</sup> of the Father,) full of grace and truth. 14. And this eternal Word was born in human flesh, assumed our nature, and in that flesh of ours, as in a tabernacle, appeared among us most gloriously, in such a manner as was not competent to any but the one true eternal Son of God. And whereas the former tabernacle, wherein God was pleased to dwell, had in it the law, that ministration only of death, 2 Cor. iii. 7, precepts of exact obedience, he now in the tabernacle of his flesh, by his incarnation and passion, &c., is all full of grace, that is, exceeding mercy: and whereas the whole business of that tabernacle was nothing but shadows, he hath brought the substance and truth with him, which was meant by all those shadows, the inward purity, shadowed by the legal precepts of circumcision, &c., and spiritual and eternal promises, instead of those carnal or temporal: see ver. 17.

15 ¶ John bare witness of him, and cried, saying, <sup>6</sup> This was he of whom I spake, He that cometh after me is preferred before me: for he [e] was before me. 15. John the Baptist testified and proclaimed concerning him, saying, He that follows me, whose forerunner I am, hath been and must always be preferred infinitely before me; for although he appears after me among you in respect of his birth and entering on his office, yet he had a being long before me: and this was most truly said of the Baptist, for he was before the creation of the world, vv. 2, 3, and Col. i. 17.

16 And of his ful- 16. And being full of all graces, excellencies, per-

<sup>4</sup> Or, *had his tabernacle.*

<sup>5</sup> from, *παρά.*

<sup>6</sup> This was he, *Οὗτος ἦν.*



ness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou <sup>7</sup> that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am <sup>a</sup> the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, <sup>b</sup> Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered

fections, he hath communicated them to us in that degree as is necessary for us, and in proportion to his abundant charity and goodness toward us, we Christians which are his body or fellow-members of his human nature, receive grace and mercy flowing from him to us (see ver. 14, and note [e] 1 Pet. iii., and note [f] Acts ii.).

17. For though the law were given by Moses from God long ago, yet the gospel, called *grace*, ver. 14, (see note [d] Heb. xiii.) as it is opposed to the severity and rigour of the law, and *truth*, as opposite to the shadows and ceremonies of the law, was to be brought in by Jesus Christ.

18. God is invisible, and not approachable by us, and so his will and the knowledge of his attributes cannot be conveyed to us but by some intercessor, and of this sort none can be comparable to Christ Jesus, who is next unto the Father and most dearly beloved by him, and knows most of his mind, (see note [g] Matt. viii.,) and his end of coming into the world was to declare this unto us.

19, 20. Now when the Jews sent messengers to John Baptist, as he was preaching and baptizing, to know who he was, this was constantly his answer, That he was not the Messias prophesied of and so long expected by them.

21. No, nor Elias; no, nor the prophet, (some special prophet, perhaps Jeremy, which had been among them,) the return of whom the Jews expected before Elias, as him before the Messias.

<sup>a</sup> he that was prophesied of by Esaias in those words, Isa. xl. 3, (see Matt. iii. 3,) *The voice of one, &c.*

<sup>b</sup> Why then dost thou receive disciples, and proselytes, or followers, and that after the solemn manner of receiving proselytes, by way of baptism or washing, if thou be not—

them, saying, I baptize with water: but

<sup>a</sup> there <sup>b</sup> standeth one among you, whom you took no notice, that is, Christ: see note [d].

ye know not;

27 He it is, who coming after me is

preferred before me,

<sup>c</sup> whose shoe's latchet

I am not worthy to

unloose.<sup>9</sup>

28 These things

were done in <sup>10</sup> Be-

thabara beyond Jor-

dan, where John was

baptizing.

29 ¶ [f] The next

day John seeth Je-

sus coming unto

him, and saith, Be-

hold the Lamb of

God, which taketh

away the sin of the

world.

30 This is he of

whom I said, After

me cometh a man

which is preferred

before me: for he

was before me.

31 And I knew

him not: but that

he should be made

manifest to Israel,

therefore am I come

baptizing with water.

32 And John bare

record, saying, I

saw the Spirit descend-

ing <sup>11</sup> from

heaven <sup>d</sup> like a dove,

and it abode upon

him.

33 And I knew him

not: but he that sent

me to baptize with

water, the same said

unto me, Upon

whom thou shalt see

the Spirit descend-

ing, and remaining

on him, the same is

he which baptizeth

with the Holy Ghost.

<sup>b</sup> was not long since among you, one of whom

<sup>c</sup> whose disciple I am not worthy to be: see note [g] Matt. iii.

29. The day after the return of the Pharisees, John seeing Jesus coming to him, said, Behold the person sent from God, as a lamb prepared for the slaughter, (in whom are summed up and completed all the typical Mosaical prescriptions of lambs to be sacrificed, either in their daily sacrifices or at the passover,) who shall thereby obtain pardon from God for that sin that all the world is engaged in, on condition they now reform at his coming.

30. See note [c] ver. 15.

31. And though I was not able to discriminate him from others, yet a little before his baptism it was revealed to me, (as appears Matt. iii. 14,) and at his baptism, by the descent of the Holy Ghost upon him, Matt. iii. 16, I was clearly told it, that he was the Messias which was to come into the world; and the grand design of my coming and gathering disciples was by that means to make this people take notice of and receive Christ.

<sup>d</sup> See note [i] Matt. iii.

33. Until then I knew not which was he, only this sign was given me, that on whomsoever I saw the Spirit descend, that was the Messias; who in the receiving of his proselytes doth not only use the known ceremony of water, but, moreover, sends down the Spirit on them, (see note [a] Acts i.)

<sup>9</sup> in the midst of you stood one whom ye knew not, μέσος ὑμῶν ἕστηκεν. <sup>9</sup> he shall baptize you with the Holy Ghost and with fire: so ancient copies add here. <sup>9</sup> Εκείνος ὑμᾶς, &c.

<sup>10</sup> Bethany; for the ancient MS. in the King's library reads Βηθανία, and so some others.

<sup>11</sup> as a dove out of heaven, and he, ὡς ἐκ περιστερᾶν ἐξ οὐρανοῦ, καὶ ἔμεινε.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples ;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, <sup>e</sup> What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about <sup>f</sup> the tenth hour.

40 One of the two which <sup>12</sup> heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the <sup>13</sup> Christ.

42 And he [g] brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of <sup>14</sup> Jona : thou shalt be called Cephas, which is by interpretation, A stone. <sup>4</sup>

34. By which premises it follows, that my testimony of Christ, that he is the Son of God, is no more than what I saw with mine eyes, and heard distinctly affirmed from heaven, these words being delivered by voice from heaven at that time of the Holy Ghost's descending on him, *This is my beloved Son*, &c., Matt. iii. 17.

35. The next day again after this, (see note [e],) John having two of his disciples with him,

36. As Jesus passed along, John, by his eye fastened on him, demonstrating whom he meant, said again the same words that before, ver. 29, in the hearing of those two disciples of his, *Behold*, &c.

37. Hereupon those two disciples, hearing him give that testimony of Jesus, parted from him and followed Jesus.

<sup>e</sup> What would ye have ? They said—

<sup>f</sup> four in the afternoon.

40. One of the two that heard those words of John concerning Jesus, and which thereupon followed Jesus, ver. 37, was that Andrew which was brother to Simon, after surnamed Peter ; (and the other, most probably, John, the writer of this Gospel, who useth not to name himself when the story would direct to it.)

41. These having been and talked with Christ, ver. 39, Andrew was the first that revealed this to his brother Simon, saying, We have met and talked with the Messias, or, as in Greek he is called, the Christ, that is, God's Anointed sent by him with special commission from heaven, whom we have long expected as the Redeemer of Israel.

42. And Andrew conducted Simon : see note [f] Matt. xvi.

<sup>12</sup> had heard from John, and, ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθ. <sup>13</sup> Anointed, Χριστός.  
<sup>14</sup> John (see Luke iii. 30) ; for other ancient copies read Ἰωάννου.



43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found<sup>†</sup> him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the<sup>h</sup> King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto

43. The next day after that mentioned ver. 35, (see note [e],) Jesus was passing into Galilee—

¶ the Messias to come, foretold by Moses and the prophets, a man like one of us, by name Jesus, the son of Joseph, that dwells at Nazareth in Galilee.

46. Nathanael argued against this from a known observation among the Jews, that Nazareth being in Galilee, and Galilee, as they conceived, looked on by God as a mean despicable place, out of which, say they, ch. viii. 52, never any prophet arose, it was incredible that any one born in Nazareth should be the Messias. To this deceivable arguing Philip gives no other answer than this, That if he would go to him, and see and hear him, he would soon be of another mind.

47. As Nathanael made his approach to Jesus, as soon as he was within distance of hearing him, Jesus said, Lo here is a man which is truly an Israelite, a man of that simplicity and integrity that is much valued with God, of that temper described in Jacob, Gen. xxv. 27.

<sup>h</sup> promised Messias described to us as a king.

you, <sup>15</sup> Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. <sup>1</sup> Ere long (see note [Z] Matt. xxiii.) ye shall see the heaven opened to receive me up thither, and the holy angels of God visibly appearing to you and attending on me, (Acts i. 9, 10,) after the manner that in the vision they once appeared unto Jacob.

## CHAP. II.

AND the third day their was a marriage in Cana of Galilee; and the mother of Jesus was there:

<sup>2</sup> And both Jesus was called, and his disciples, to the marriage.

<sup>3</sup> And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

<sup>4</sup> Jesus saith unto her, Woman, [a] what have I to do with thee? mine hour is not yet come.

<sup>5</sup> His mother saith unto the servants, Whatsoever he saith unto you, do it.

<sup>6</sup> And there were set there six water-pots of stone, after the manner of the Jews, containing two or three firkins a-piece.

<sup>7</sup> Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

<sup>8</sup> And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

<sup>9</sup> When the ruler of the feast had tasted the water that was made wine, and knew

<sup>a</sup> mentioned the want of wine to Christ as an occasion and season of revealing his power by shewing a miracle to all there present in supplying them.

<sup>4</sup> But Christ repressed her, saying, that this matter of his office to which he was sent by God was a thing wherein she, though his earthly parent, was not to interpose; farther telling her that it was not yet seasonable for him to shew forth his power unto all, intimating his purpose that he would do it more privately than by her words she appeared to design it.

<sup>5</sup> Whereupon, that none but the waiters might take notice of it, (who knowing the wine was all spent could not choose but know if any supply were made,) she bids them be obedient to him, and without any noise do what he should bid them.

<sup>6</sup> And there were there six vessels of stone, cisterns of a competent bigness, out of which they were wont to draw water for every man's use; these were set there to wash in, after the manner of the Jews, who constantly wash before meals: see note [a] Mark vii.

<sup>15</sup> Within a while, ἀπ' ἄρτι. <sup>1</sup> marriage feast, γάμος. <sup>2</sup> and his disciples were invited to the feast, ἐκλήθη καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> cisterns, ὑδρεῖαι.

<sup>4</sup> cleansing, or washing, καθαρισμὸν.

not whence it was :  
(but the servants  
which drew the water  
knew;) the governor  
of the feast called the  
bridegroom,

10 And saith unto  
him, <sup>b</sup> Every man at  
the beginning doth  
set forth good wine;  
and when men have  
well drunk, then that  
which is <sup>c</sup> worse: *but*  
thou hast kept the  
good wine until now.

11 <sup>6</sup> This beginning  
of miracles did Jesus  
in Cana of Galilee,  
and <sup>e</sup> manifested forth  
his glory; and his dis-  
ciples believed on  
him.

12 ¶ After this he  
went down to Caper-  
naum, he, and his  
mother, and his bre-  
thren, and his dis-  
ciples: and they con-  
tinued there not  
many days.

13 ¶ And the Jews'  
passover was at hand,  
and Jesus went up  
to Jerusalem,

14 And found in the  
temple those <sup>d</sup> that  
sold oxen and sheep  
and doves, and the  
<sup>7</sup> changers of money  
sitting:

15 And when he  
had made a scourge  
of small cords, he  
drove them all out  
of the temple, and  
the sheep, and the  
oxen; and poured  
out the <sup>8</sup> changers'  
money, and over-  
threw the tables;

16 And said unto  
them that sold doves,  
Take these things  
hence; make not <sup>e</sup> my  
Father's house an

<sup>b</sup> It is the manner of men at feasts to bring their  
guests the stronger, richer wines at the beginning,  
then that which is not so rich; but thou hast reserved  
the richest piece till the latter end of the feast.

<sup>c</sup> gave evidence of the presence of his divinity, (see  
note [b] ch. i.,) and accordingly his disciples be-  
lieved on him as the Son of God.

<sup>d</sup> that set up a trade to sell sacrifices to them that  
came thither from far, and that returned money by  
way of exchange: see note [b] Matt. xxi.

15. And using no other weapon but only a whip of  
little cords, which he found there, he drave them all  
out of the temple, no man making any resistance, (in  
like manner as he after did again, Matt. xxi. 12,) and  
the sheep—

<sup>e</sup> the temple set apart for God's peculiar presence  
and service, a shop of trade to buy and sell in it.

<sup>8</sup> smaller, τὸν ἐλάσσων.  
τῶν σημείων ὁ Ἰησοῦς.  
see note [b] Matt. xxi.

<sup>6</sup> Jesus made the beginning of his miracles, ἐποίησε τὴν ἀρχὴν  
<sup>7</sup> exchangers, κερματισταί. <sup>8</sup> money-merchants, κολλυβιστῶν:



house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, <sup>9</sup> seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

<sup>1</sup> interpreted that act of his as an act of zeal, by which some malefactors were punished in the very fact without legal process and condemnation among the Jews, and to that purpose called to mind that of the psalmist, Psalm lxix. 9, The zeal of thy house hath fed or gnawed upon me, and the reproaches of them that reproached thee are fallen upon me; that is, I am as tender of any dishonour done to thy house or thee as if it were done to myself, (see Rom. xv. 3.) and so am stirred up with zeal to vindicate it.

18. Hereupon the Jews came and questioned him, saying, What commission dost thou bring? what evidence of thy coming from God, or, what miracles dost thou do by which it may appear to us that thou art invested with such authority as these acts of thine pretend to?

19. Jesus said unto them, The sign that is to be shewn to you is this, that when you have put me to death, I now tell you, that I shall within three days rise again: see Matt. xii. 39.

20. This being said by him in a parabolical manner, calling his body this temple, and the putting him to death the destroying of this temple, and his resurrection the rearing it again; they mistook his meaning, and thought he had spoken of the temple of Jerusalem, (and laid it up as an accusation against him, Matt. xxvi. 61,) and argued against it as an impossible thing for him to rebuild that in so small a time.

21. But the truth was, he spake of his body's being killed, and rising again the third day, which after the manner of prophets he thus expressed, and mentioned this as the miracle by which his doctrine was to be confirmed.

22. This speech of his the disciples called to mind after his resurrection, and upon that, added to many other completions of his own predictions, and the predictions of scripture concerning him, they believed those prophecies as fulfilled in him, and believed his own words as agreeable thereto, and so resolved that he was the Messias.

23. Many others did so also at Jerusalem when he came thither, and acknowledged the power by which he acted to be divine, being convinced thereof by the miracles which he did there at the time of the feast of the passover and unleavened bread.

<sup>9</sup> that, 871.

24 But Jesus did not commit himself unto them, because he knew <sup>10</sup> all men,

25 And needed not that any should testify of man: for he knew what was in man.

24, 25. But Jesus knowing the secrets of men's hearts, and wanting no information concerning any man, (being able to dive into the inside of a man, into his very thoughts,) consequently discerned what kind of belief this was in these men, how unlikely to bear any stress, to hold out in time of temptation, and his time of suffering being not yet come, he would not venture himself to the hazard of their unconstancy, and therefore did not so freely converse as to abide and eat and drink with them.

### CHAP. III.

THERE was a man of the Pharisees, named Nicodemus, <sup>a</sup> a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art <sup>1a</sup> a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be [a] born of water and of the Spirit, he cannot enter into the kingdom of God.

<sup>a</sup> one of the Jewish sanhedrim.

2. Who durst not be seen or known to come to Jesus, and therefore did it by night, (ch. vii. 50, and xix. 9,) and said unto him, Master, we are convinced that thou art sent by God to teach and instruct us in his way, for this thy miracles testify, which could not be done without God's special hand, and would never be allowed by God to confirm falsities.

3. Jesus, willing to undeceive him, and that he might not flatter himself that the acknowledging of him to be the Messiah, or sent from God, would be sufficient, without the undertaking his service, owning and confessing of him (in despite of all fear of men) without being his proselyte, and forsaking his former course, tells him positively, that unless he would be *born again*, which is a phrase to denote a proselyte of Christ, and, when occasion required, forsake all for Christ's sake, even his former course of life and dignity in the Jewish state, (contrary to his coming to him by night, and acknowledging him secretly,) he should not see the kingdom of God, be a Christian here, (which is a privilege of a greater height than that of being a Jew or a member of their sanhedrim,) or a saint hereafter.

4. Nicodemus, attending only to the literal sound not sense of Christ's words, asks how a man of full years can again be born.

5. Jesus answers him, Except a man be received as a proselyte, and that not of an ordinary sort, such as are among you Jews, but a Christian proselyte, such as are received by baptism in the Christian church, so as to undertake the law of Christ, and renounce his former (whether heathen or) Jewish course, the first expressed by being washed in water, the ceremony of the Jews' proselytism, (now also made use of by Christ,) by which a man was said by the Jews to be

<sup>10</sup> all things, or, every man: for some ancient copies read πάντα.  
teacher, ἀπὸ Θεοῦ ἐληλυθας διδάσκαλος.

<sup>1</sup> come from God a



new born, and accordingly so here in an high degree; the second, by being born of the Spirit, entering on a new pure spiritual life, and not only passing under those external washings, (agreeable unto which it was that Christ's disciples were admitted not only by water, as John's and the Jews' proselytes were, but by the Holy Ghost's descending upon them, see note [a] Acts i.) he cannot enter, &c.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

6. The actions of a natural man which hath none of this new Christian birth, that hath not thus given himself up to a Christian life, will be but natural actions, at least but external purifications, restraints of sin in the outward part. But the actions of a spiritual person, thus born anew from that higher principle, a proselyte of Christ's, they will be spiritual, purifications of the very spirit.

7 Marvel not that I said unto thee, Ye must be born again.

7. And therefore you are not to wonder that I tell you of the necessity of this new birth, undertaking this new course, and forsaking the former, nor to think there is nothing in it because it is not visible to your eyes: many things have great force in them whose beginnings are not visible to the eye, or at all known by men.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

8. As for example; the wind, which, though nobody knows from what part precisely it comes, what beginning it hath, and how produced, and when it riseth, or what becomes of it when it ceaseth, yet hath most discernible effects, comes with a great force and noise, (which is evidence enough that there is such a thing,) is heard by all men: and so is it in this matter; he that is born anew, that undertakes to be a proselyte of Christ, he by the Spirit of God, and those influences that are conveyed to him from Christ, is able to do wonderful things, is discernibly another kind of man than he was before; and so his new birth is and must be seen by the fruits and growth, &c., discernible to himself and others, though the beginnings or source, or means of conveying this unto him, be undiscernible. See Mark iv. 26.

9 Nicodemus answered and said unto him, How can these things be?

9. Nicodemus still continued ignorant of the meaning and possibility of the truth of what Christ said, and therefore still questioned how this could be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

10. To which Jesus answered, This that I say of new birth in baptism being not only agreeable to but perfectly a piece of your doctrine about proselytes, it is strange that thou, being a learned Jew, a Pharisee, and master in Israel, shouldst not understand it. (See note [a] Matt. iii., and note [b] John xiii.)



11 Verily, verily, I say unto thee, <sup>b</sup>We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

<sup>b</sup> The things that thou so wonderest at, and wilt not believe, I have perfect knowledge of, and assure you of the truth of them, but the Jews will not believe me.

12. Your not believing or understanding (ver. 9.) those things that are ordinary in the Jewish law (see ver. 31.) is an argument that things of an higher nature will not be received by you.

13. And if I shall tell you that I am to ascend up to heaven, and from thence demonstrate to you that I came down from heaven, and am the very Messias, the eternal Son of God, that am now a man.

14, 15. And again, that I am to be lifted up on the cross, and thereby to fulfil what was typified by Moses's lifting up the brazen serpent, and that this is the way by which I mean to bring all that believe in me to everlasting life, as all that looked on the brazen serpent were cured of whatsoever diseases.

16. For herein hath God's unspeakable love been expressed to all mankind, that he hath sent his eternal Son to assume our nature, and to teach and give examples of holy life, and at last to die for them, and rise again, and ascend to heaven, all on this one design, that every person in the world that shall receive and obey him shall be rescued from eternal death, and then made partaker of eternal life.

17. For this my mission from God my Father was designed all in mercy and charity, not to punish or condemn any man, but on purpose that all men might be rescued from punishment.

18. He that receiveth and obeyeth me is by me secured that he shall escape all punishment, only he that rejecteth me is certainly condemned, (by the purport of that very covenant, of which mercy to believers is the principal part, all others being absolutely excluded,) for that great sin of refusing of Christ now sent to him, as having not embraced that only remedy, the only Son of God now offered to him.

19. And this is it that will aggravate your sin and punishment, that when God made such provision for you, when Christ came to enlighten and take men off from all their former evil courses, they were so besotted to their own sinful ways, that they chose rather to continue in them than to be reformed and purified by Christ, or but so much as to be taught their duty by him.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, <sup>2</sup> that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, <sup>c</sup> and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, <sup>d</sup> because there <sup>3</sup> was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a <sup>4</sup> question between some of John's disciples and <sup>5</sup> the Jews about <sup>e</sup> purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, <sup>f</sup> A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 [b] He that hath

20. But as he that fears coming into the light, it is certain he hath somewhat to conceal, and that he hath not a mind to part with it; so the refusing to come and be instructed in the knowledge of his duty by me is an evidence that that man is a wicked man, and means to continue so, who cannot venture his actions in the light for fear they be found faulty, and he engaged to reform them.

21. Whereas he that lives a justifiable life, or resolves to amend what is amiss, a sincere, upright person, will be glad of a director, will come cheerfully to be put in the way of strictest duty, and venture to have his actions judged of whether they be right or no, which is an argument that what he doth he doth in the fear of God and with a good conscience.

<sup>c</sup> and receiving those that believed on him baptized them.

<sup>d</sup> a place chosen by him as commodious to that purpose by reason of the pools of water; and thither the people came and were baptized of him there.

<sup>e</sup> this receiving of proselytes and using the ceremony of baptism, on which occasion mention was made of Christ's using the same ceremony.

26. Hereupon they come and tell John that Christ (describing him to him) receiveth proselytes with this ceremony, and there is a great recourse to him.

<sup>f</sup> I can do no more than I have commission from God to do, and that commission doth not equal me to him.

28. And therefore you cannot but remember that I always said of myself, that I am not the Messiah, but only his harbinger.

29. When the bridegroom hath the bride in secret conference, to consummate the marriage, and the friend of the bridegroom hearkens at the door, to hear whether all succeed well or no, if the bridegroom signify (by some form of speech that was usual to that purpose) that all succeeds prosperously, then that friend rejoices exceedingly; and thus is it with me in my attendance on Christ at this time.

<sup>2</sup> because.

<sup>3</sup> were many waters, ὕδατα πολλὰ ἦν.

<sup>4</sup> dispute, ζήτησις. <sup>5</sup> a Jew: so the King's MS and others read, μετὰ Ἰουδαίου. So the Syriac, Chrysostome, Theophylact, Nonnus, and all the copies of Paris but one, saith Lucas Brugensis.



the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

30. And of him I shall farther foretell you, that he shall increase daily in splendour and fame, and I proportionably decrease.

31. And it is all reason that it should be so. For he cometh from heaven, and so must needs be superior to all such as I, who am an earthly man, having my original from the earth, made up or compounded of earth; and therefore what I say or do is but of an earthy, but what he, of a much higher original; my baptizing is but like the rest of your Jewish baptisms, (see ver. 12,) only with water, but his with the Holy Ghost also.

32. And the thing which he teacheth he knows to be true, having received it from his Father, but the multitude of men in the world receive not his testimony, believe not that he is sent from God.

33. He that doth receive it doth in effect no more but bear witness unto and acknowledge the veracity of God himself, it being as impossible that one so sent from God as Christ should lie, as that God should lie himself.

34. The former prophets had the Spirit in a limited measure bestowed on them by God, to go on such or such an errand, on which God sent them, and it is therefore, *Thus saith the Lord*, to all their prophecies; but on Christ the Spirit descended once for all, and commanded belief of all that he should say.

35. Christ is the well beloved of his Father, and by him God hath revealed to us all things fit to reveal: (see Matt. iii. 17.) And therefore

36. Whosoever gives up his faith and obedience to him is in a course which will bring him to all felicity eternally; and on the contrary, he that stands out contumaciously against his doctrine continues immutably and inevitably under the wrath of God, due to him both for his former sins and this addition of his standing out against this powerful method of God's for the recalling him.

#### CHAP. IV.

WHEN therefore  
\* the Lord knew how  
the Pharisees had  
heard that Jesus  
made and baptized  
more disciples than  
John,

2 (Though Jesus  
himself baptized not,  
but his disciples,)

\* Christ knew that the Pharisees heard of his receiving more proselytes by that ceremony of baptism or washing than John, (though—



3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat [*a*] thus <sup>1</sup>on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no <sup>b</sup>dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest <sup>c</sup>the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [*b*]living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater

3. Considering the danger that this might bring upon him from the sanhedrim of the Jews, it being not yet the fit season for him to leave the world till he had farther disseminated his doctrine, he left Judæa for a time and departed—

4. And Samaria was in his way.

6. In this place was the well which Jacob once digged, on which occasion Jesus being weary of travail sat down close by it on the ground, and it was about twelve of the clock, mid-day.

<sup>b</sup> commerce or communication of familiarity with the Samaritans.

<sup>c</sup> what a mercy and bounty of God is now designed thee, and who it is that made that request to thee, on purpose that thou mightest be partaker of a far greater gift, thou wouldest not have startled at this request, but have made advantage of it to ask, and he would certainly have given thee that fountain water, of a divine special quality, which would have yielded thee eternal life.

<sup>1</sup> by.

than <sup>d</sup> our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, <sup>e</sup> Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that <sup>f</sup> thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when <sup>g</sup> ye shall neither in this mountain, nor yet at Jeru-

<sup>d</sup> Jacob, from whom we Samaritans profess to receive our religion, (and therefore refuse to go up to Jerusalem, which Moses, later than he, commanded,) which gave us the well—

<sup>e</sup> It is the nature of this ordinary water to quench thirst for a small time, but then constantly that thirst within a small time returns again, and so there is continual need of supply:

14. But that which I mean by water, and which upon thy bare petition I am ready to give thee, (ver. 10,) will so refresh, that he shall never thirst again that drinketh of it: it shall be within himself a perpetually flowing fountain, that of its own accord shall yield him daily refreshment here, and never cease till it end in everlasting life and bliss.

15. As yet the woman understood not his meaning, but applying it grossly to corporal thirst, she saith unto him—

16. And therefore to work more sense in her, Jesus, meaning to give her knowledge in some degree that he was the Messias, by discovering some acts and evidences of his omniscience, saith unto her—

<sup>f</sup> thou canst reveal the secrets of one's life, hast prophetic knowledge; if so, then I pray tell me or satisfy me in this difficulty:

20. Jacob and the patriarchs, before the law, (whose successors the Samaritans pretended to be, and so pleaded a greater antiquity for their schism than the Jews had for their true worship; but this falsely, being indeed Assyrians, transplanted by Salmaneser into the cities of Samaria, when the tribe of Ephraim and the rest of the kingdom of Israel, which inhabited there, were by him carried into Assyria, 2 Kings xvii. 24,) worshipped in mount Ephraim at Shiloh, in the country of Samaria, where anciently the tabernacle and the ark of God were, long before the building of the temple at Jerusalem; and yet ye Jews say that it is not lawful to perform the solemn worship of God in any place but Jerusalem.

<sup>g</sup> the worship of God shall be so far from being confined to this place, that it shall not be confined to Jerusalem itself, nay, a desolation shall shortly overwhelm both.

saalem, worship the Father.

22 Ye worship <sup>2</sup>ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh <sup>3</sup>such to worship him.

24 God is a Spirit: and <sup>h</sup>they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, <sup>1</sup>I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, <sup>k</sup>I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me <sup>1</sup>all things that ever I did: is not this the Christ?

30 Then <sup>m</sup>they went out of the city, and came unto him.

31 ¶ In the mean while his disciples [c] prayed him, saying, Master, eat.

<sup>2</sup> that which ye do not know; we worship that which we know; *δ οὐκ οἶδατε ἡμεῖς προσκυνούμεν δ οἶδαμεν.*

22. Ye worship the God of the land, 2 Kings xvii. 26, without any knowledge who that is, and your own gods with him; we Jews worship the eternal God of heaven, who hath revealed himself to us; for the special revelations of God, beyond that which other nations enjoy, belong to the Jews, and so all manner of advantages toward our eternal good.

23. But now the time of reformation approacheth, and God will be worshipped and obeyed neither in the Judaical rites (which are oft called carnal, and consisted in external performances) nor according to the Samaritan false worship, who worshipped their own idols together with God, 2 Kings xvii., but in a pure spiritual manner, extending to the very heart, and such as was typified by those shadows; and the Son of God now comes to draw all men to this way of worship, to the Christian from the Judaical or Samaritan way.

See note [d] Luke ix.

<sup>h</sup> is especially delighted with the Christian worship which is taught to join the soul with the external performances, and to worship the true God now revealed by Christ after that manner wherein Christ reveals him.

<sup>1</sup> This reformation thou talkest of we know shall be wrought when the Messias or Christ comes, and him we do expect.

<sup>k</sup> I am that Messias.

27. As he said this, the disciples came back from the city, ver. 8, and thought it strange that he should thus discourse with this woman; yet no man was so curious as to ask him the reason, or require of him an account of this action.

<sup>1</sup> many things of my life, which were so secret, that it is not imaginable how he should know them were he not the Messias.

<sup>m</sup> the people of Sychar went out of the city—

<sup>3</sup> such worshippers of him, *τοιούτους προσκυνούντας αὐτόν.*



32 But he said unto them, " I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, " My meat is to do the will of him that sent me, and to finish his work.

35 " Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 " And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, " He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: " and he abode there two days.

" I have somewhat to do more valuable to me than eating.

" My doing the office for which I was sent is as pleasant and more necessary to me than meat or drink.

35. It is not with my harvest as it is with that in the fields, four months yet to that time; consider, and ye shall see the great inclinations and forwardness of men to receive the gospel, if it may be preached unto them.

36. And they that will but go out and preach to them shall receive reward for their pains, and by converting others advantage themselves eternally, and come to reap the fruits of all that seed that the prophets &c. from all time have sowed.

37. So that to this may the proverb be applied, *One soweth* &c.: that is, the prophets sowed this seed of the gospel, in foretelling Christ's coming, and the apostles they reap the harvest of converts to him.

38. The prophets have so prepared men's hearts to receive the gospel, that there needs very little pains of yours; you may at first preaching of the gospel reap a whole harvest of proselytes.

" He told me the secrets of my life, which he, being a stranger, could not know, if he were a mere man.

" and though, Matt. x. 5, he forbad his disciples at that time to go into any city of the Samaritans, (that they might make the Jews see they were his peculiar care at that time,) yet to shew that the gospel was not their enclosure, he now himself stays with the Samaritans two days, and preacheth the gospel to them.

<sup>4</sup> Do ye not say that it is yet four months and harvest comes? Οὐχ ὑμεῖς λέγετε ὅτι ἐτι τετραμήνην ἐστί, καὶ ὁ θερισμὸς ἔρχεται; <sup>5</sup> For in this the saying is true that, ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι.

41 And many more  
 6 believed <sup>r</sup> because  
 of his own word;

42 And said unto  
 the woman, Now we  
 believe, not because  
 of thy saying: for  
 we have heard *him*  
 ourselves, and know  
 that this is indeed  
 the <sup>s</sup> Christ, the Sa-  
 viour of the world.

43 ¶ Now after two  
 days he departed  
 thence, and <sup>t</sup>went in-  
 to Galilee.

44 For Jesus him-  
 self testified, that a  
 prophet hath no hon-  
 our in his own coun-  
 try.

45 Then when he  
 was come into Gali-  
 lee, the Galileans  
 received him, having  
 seen all the things  
 that he did at Jeru-  
 salem at the feast:  
 for they also went  
 unto the feast.

46 So Jesus came  
 again into Cana of  
 Galilee, where he  
 made the water wine.  
 And there was a cer-  
 tain <sup>7</sup> [*d*] nobleman,  
 whose son was sick  
 at Capernaum.

47 When he heard  
 that Jesus was come  
 out of Judæa into  
 Galilee, he went un-  
 to him, and besought  
 him that he would  
 come down, and heal  
 his son: for he was  
 at the point of death.

48 Then said Jesus  
 unto him, <sup>u</sup> Except  
 ye see signs and  
 wonders, ye will not  
 believe.

49 The nobleman  
 saith unto him, Sir,  
 come down ere my  
 child die.

50 Jesus saith unto

<sup>r</sup> upon what they heard from him themselves.

<sup>s</sup> Messiah that was to come to redeem the world.

<sup>t</sup> went to Galilee, avoiding or passing another way,  
 not by Nazareth, the place of his education, because,  
 according to the proverb, he expected no reception  
 there, he went another way, not by the lake of Gen-  
 nesaret, but by Thabor and Carmel toward Cana,  
 where he had wrought his first miracle.

45. And upon this second coming of his among the  
 Galileans, they having, since he was there last, seen  
 what miracles he had done at Jerusalem, at the feast  
 of the passover, ch. ii. 14, they thereupon gave him  
 a very kind reception (and after the cure of the  
 courtier's son, which follows here, teaching publicly  
 in the synagogues of Galilee he was glorified of all,  
 Luke iv. 15.)

<sup>u</sup> I perceive there is need of doing miracles among  
 you to work faith in you: this weakness therefore of  
 yours I will indulge to.

<sup>6</sup> believed on him: so the Syriac and many copies, *αἰτῶ*.

<sup>7</sup> courtier.

him, Go thy way; thy son <sup>1</sup>liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son <sup>2</sup>liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This <sup>3</sup>is again the second miracle *that* Jesus <sup>4</sup>did, when he was come out of Judæa into Galilee.

<sup>1</sup> is recovered, see vv. 52, 53. And the man—

<sup>2</sup> is recovered.

<sup>3</sup> did in Cana, as he had done one before, John ii. 8, (having done many betwixt these in other places at Jerusalem and in Judæa, ch. iii. 2.) when he was come—

## CHAP. V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem <sup>1</sup> [a] by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, <sup>2</sup> waiting for <sup>3</sup> the moving of the water.

4 For <sup>4</sup> an angel went down at a cer-

<sup>1</sup> on, or by the pool where the sacrifices are wont to be washed, an house, or building, or place, surnamed בית חסד an house of mercy, because the sick lay there to be cured, having five porches.

<sup>2</sup> a time of advantage to go into the water, which had this healing force in it but at certain times, and when it had been newly troubled: see note [a].

4. For an angel, or, as it may be probably sup-

<sup>1</sup> second miracle did Jesus again, πάλιν δεύτερον σημεῖον ἐποίησεν. <sup>1</sup> at the sheep-pool a house, &c.; or, the sheep-pool surnamed in Hebrew.

ancient Greek and Latin MS. adds after ξηρῶν, παραλυτικῶν, paralyticorum. <sup>2</sup> sick of the palsy: for so the

messenger at a season, ἄγγελος κατὰ καιρόν.

<sup>3</sup> Or, a <sup>4</sup> descended in, κατέβαινεν ἐν.



tain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had <sup>c</sup>been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: <sup>d</sup>it is not lawful for thee to <sup>e</sup>carry *thy*

posed, an officer for that purpose, (see note [d] Acts xii., and here note [a],) went down into the pool—

<sup>c</sup> had a tedious, chronical sickness of it, he saith unto him—

<sup>d</sup> the carrying of thy bed is the carrying of a burden, and that a labour contrary to the sabbatic rest, and therefore unlawful to be done by thee.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was

<sup>e</sup> take up, ἀραι.

healed wist not who it was: \* for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh <sup>7</sup> hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but <sup>8</sup> said also that God was his Father, <sup>6</sup> making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things: that himself doeth: and he will shew him greater

\* for by reason of the great multitude that was there at the time, Jesus had opportunity to depart from among them, without any man's taking notice of it.

14. The cure that was lately wrought upon thee, thou knewest not by whom, must oblige thee to an upright reformation of life, or else thou art to expect more fearful judgments than that disease was.

<sup>f</sup> both wrought a cure, (which they thought unlawful on the sabbath, Mark iii. 2,) and also bad him to carry his bed, ver. 10, on the sabbath day.

17. To this exception of theirs against him, because of his curing on the sabbath, Jesus made this reply: God my Father, from whose rest you take the celebration of the sabbath, did not so rest from all work on the sabbath day, but that ever since he hath done works of providence (see Chrysostom, hom. 10. in Gen. p. 63.) and of preservation and mercy every day; and why may not I his Son do so without exception, my Father's actions and mine being the same?

<sup>8</sup> which the Jews, that knew that the Son of God must be of the very divine nature, (as a son is of the same nature with his father,) and therefore equal with God, interpreted to be a blasphemy in him whom they believed not to be the Messias, and therefore fit to be punished with death.

19. To this exception of theirs against Christ he answers, Although I affirm myself the Son of God, and so am rightly concluded by you to be equal with my Father, yet this is far from being matter of impiety in me, far from opposing myself against God: for I do nothing but what is the express will of my Father that I should do, and therefore it was reasonable for me to say what I did, ver. 17, that my Father's actions will justify me in doing the same.

20. For out of the infinite love my Father bears to me, he communicates all things to me, and by that means you are likely to have greater matter of won-

<sup>6</sup> was gone out privately, ἐξένυσεν.  
own Father, καὶ πατέρα ἰδίον ἔλεγε τὸν Θεόν.

<sup>7</sup> until now, ἕως ἄρτι.

<sup>8</sup> also called God his

works than these, that ye may marvel. derment than this curing a sick man on the sabbath can amount to.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 21. For even to the raising of the dead, far greater than the curing of the sick, my Father hath communicated his power to me, and as my Father raiseth, so will I whomsoever I please.

22 For the Father judgeth no man, but hath committed all judgment unto the Son: 22. And for the office of judging (angels or men), my Father doth it not himself, but hath put all into the Son's hand, both the present governing of the church and final sentencing of all.

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 23. And so by this means it appears that as it was no fault in me to say what I did, ver. 17, though it were the equalling myself with the Father, so it must needs be great hypocrisy in you to think and pretend that you zealously honour my Father, when you do despise and dishonour me, which am sent with this power at this time, on purpose to be honoured by all men, in the same manner as my Father is honoured, that so I may work a reformation among you.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 24. This is so perfectly the will of my Father, that I must tell you, that on your heeding and hearkening to me at this time, and believing and entertaining my doctrine as the message of God, depends your eternal well being, your escaping eternal death, and attaining eternal life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 25. And I assure you, this power which God my Father hath given me at this time extendeth to the greatest things, even to raising the dead out of their graves, (as also sinners out of their graves of sin,) which power you shall shortly see (nay, in the spiritual sense is already) exercised by me.

26 For as God hath of and from himself power to give life to any thing, so hath he given this power to me, and I have it. 26. For as God hath of and from himself power to give life to any thing, so hath he given this power to me, and I have it.

27 And as I am God-man, that is, in that I have thus humbled myself to this mean estate, (which ought not to lessen, but rather increase the account which is due to me in the world,) my Father, by way of reward, (Phil. ii. 8, 9,) hath given me all power and authority, both now and hereafter, in and over his church. And so again in other respects: as, 1. that men having a merciful high priest, (not such an one as cannot suffer, or consequently be touched with our infirmities, but one, that is a man upon the earth, in all things, tempted like unto us, yet without sin,) might have confidence of access to him, in his present government of all things; and, 2. that men which have



28 Marvel not at this: for the hour<sup>9</sup> is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of<sup>10</sup> the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was<sup>11</sup> a burning and a shining light: and ye were<sup>12</sup> willing for a season to rejoice in his light.

36 ¶ But I have<sup>13</sup> greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear

bodies, and so are visible, (and are to be judged hereafter as well as angels,) may have a visible judge of them, and of all things done in their bodies.

28. Let not what I say be matter of wonderment to you, for certainly there shall be (as certainly as if it were come already) a time of general resurrection for all the dead; (and an essay thereof shall shortly be seen among you.)

29. And the righteous shall have their bodies and souls united in bliss; and the wicked shall also have a restitution of their bodies, to receive their sentence and punishment.

30. My judgment is a righteous judgment, and agreeable to my Father's method and decree, that they which believe on me shall be saved, and they that reject me, damned. This my Father hath declared; and therefore it is not the seeking either honour or revenge to myself that I say or do this, but the going according to my Father's prescript, and nothing else.

31, 32. If I did any thing that tended to mine own honour, and were a single witness therein, you might reasonably except against it; but as that which I do is not to honour myself, but only to execute my Father's will, so for the truth of what I say my Father bears witness of me, and hath done it already, by sending the Spirit, and a voice from heaven, and giving me power to do miracles; and that sure is a competent testimony, which can deceive none.

33. And for the trial hereof, you have sent to John, who baptized me, when the Spirit so descended on me, and he that saw it testified to you the truth of it.

34. But as for me, I need not the testimony of John, or any man; but yet, that you that believe him may believe him of me, and so escape and fly from the danger which approacheth you, I thus mention to you his testimony, which was of such authority with you.

35. He was that Elias, described Ecclus. xlviii. by being like fire, and his word burning like a lamp, and for a while you liked well to hear him, but as soon as he testified of me then you presently rejected him.

36. But I have no need of that testimony of his, for the working of those miracles, which God hath enabled me to work, is a greater demonstration of my

<sup>9</sup> cometh, ἔρχεται.

Greek copies πατρός is left out.

καὶ φαίνων.

πλεον μείζω.

<sup>10</sup> him that sent me: for in the Syriac and ancient Latin and many

<sup>11</sup> the lamp burning and shining, ὁ λύχνος ὁ καίόμενος

<sup>12</sup> pleased for a while, ἠθελήσατε.

<sup>13</sup> a testimony greater, τὴν μαρτυρίαν μείζω.

witness of me, that the Father hath sent me. being sent by God than John Baptist's testimony, that he saw the Spirit descend upon me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his <sup>14</sup>shape. 37. And God the Father, by voice from heaven, hath testified of me; but ye, as according to your fathers' desire, expressed Exod. xx. 19, Deut. v. 25, and xviii. 16, ye have not heard the voice of God, nor seen his appearance, so it appears by your actions, ye behave yourselves as those that know nothing of God, ungodly impious men: see 1 John iii. 6.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 38. And for that only means left you, the word of God revealed to you, ye do not make use of that, or live according to it, as is apparent by your not believing on me, who have seen, and heard, and know his will, and am sent by God, as the only means of declaring that will to you, and am foretold in the scripture as the Messias to come.

39 ¶ Search the scriptures; for in them ye think <sup>15</sup>ye have eternal life: and they are they which testify of me. 39. Look into and examine the writings of the Old Testament, whereon you depend, and believe that through performance of the Mosaical precepts you shall have eternal life. And on examination you shall find that all those prophecies are types, and fulfilled in me, and that all the promises of life there made have an aspect on me, the giver of life.

40 And ye will not come to me, that ye might have life. 40. But ye, though ye look upon these as the repository of your present and eternal bliss, and though they direct you to me as the only means to attain it, yet wilfully reject me, and by that means your eternal bliss also.

41 I receive not honour from men. 41, 42. Alas, it is not your approbation or estimation (to be acknowledged or well spoken of by you) that I contend for, while I thus speak. But to this purpose I say it. By your dealing with me, who come with this testimony of my Father, it is apparent and discernible, how far you are (whatever you pretend) from all piety and love of God, that this testimony of God cannot work on you to receive me, but the being well spoken of by men (see ch. xii. 43.) is all you care for, and because that may be lost by receiving me, therefore am I rejected by you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 43. But to see the sottishness of your dealings: I bring my commission from God, and ye heed it not; and yet if another, without any commission from God, a mere counterfeit, shall, in his own name, come, and undertake to seduce you, such as Simon Magus, (see note [e] 2 Thess. ii.) what multitudes of you Jews will follow him!

<sup>14</sup> appearance, εἶδος.

<sup>15</sup> to have, ἔχειν.



44 How can ye believe, which receive<sup>16</sup> honour one of another, and seek not the honour that *cometh* from God only?

44. It is not possible you should believe aright that are so in love with the praise of men, as to take him for a prophet who hath no other testimony that he is so but his own, or the voice of other men, and dare not believe on me, the rulers for fear of displeasing the people and the people, the rulers; and meanwhile both condemn the favour and approbation of God, and set his testimony at nought, reject me, who come authorized with that.

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses,<sup>17</sup> in whom ye trust.

45. It is not so much I to whom you have done this affront, and therefore I shall not need to bring any complaint or indictment against you before my Father; but it is our own prophet Moses, on whom you pretend to depend so much, and he will rise up to testify against you.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

46. Had you but heeded and believed Moses, that prophet so valued by you, his predictions and typical representations would have led you to believe on me, in whom they all are fulfilled.

47 But if ye believe not his writings, how shall ye believe my words?

47. But if your own Moses cannot be heard by you, I cannot expect to have that authority with you.

## CHAP. VI.

AFTER these things Jesus<sup>1</sup> went over the *sea* of Galilee, which is *the sea* of Tiberias.

<sup>a</sup> lake of Gennesaret in Galilee, to that part of it which is near the city Tiberias: see note [c] Luke viii.

2 And a great multitude followed him, because they saw<sup>b</sup> his miracles which he did on them that were diseased.

<sup>b</sup> the miraculous cures which he wrought on them that were diseased.

3 And Jesus went up into a <sup>c</sup>mountain, and there he sat with his disciples.

<sup>c</sup> mountainous desert part, belonging to the city Bethsaida, Luke ix. 10, and there he sat—

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, <sup>d</sup>Whence shall we buy bread, that these may eat?

<sup>d</sup> Where shall we have money with which we may buy bread enough to feed all this multitude?

6 And this he said

<sup>16</sup> glory, δόξαν. <sup>17</sup> on whom ye have trusted, εἰς ὃν ὑμεῖς ἠλπικατε. <sup>1</sup> departed to the other side of the sea of Galilee, that of Tiberias, or, into the coasts, or parts of Tiberias: for the old Greek and Latin MS. reads, εἰς τὰ μέρη τῆς Τιβεριάδος, in fines Tiberiadis.



to prove him : for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may <sup>e</sup> take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ?

10 And Jesus said, <sup>f</sup> Make the men <sup>2</sup> sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves ; and <sup>g</sup> when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that <sup>3</sup> remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Je-

<sup>e</sup> receive a small proportion to refresh him.

<sup>f</sup> Settle and dispose them in ranks, and in a posture for eating.

<sup>g</sup> having blessed the bread and fishes, thanked God for them, and implored his blessing on them, he, as the master of the feast, gave the several proportions to the disciples, and they, as waiters, distributed them to the guests, every man his portion of bread and of fish, as much as they desired to eat.

<sup>2</sup> lie down, ἀναπεσεῖν.

<sup>3</sup> superabound, are to spare, περισσεύσαντα.

sus did, said, This is of a truth <sup>b</sup> that prophet <sup>a</sup> that should come into the world.

<sup>b</sup> the Messias, known by the title of him that cometh, &c. (See note [a] Matt. xi.)

15 ¶ When Jesus therefore perceived that they would come and take him by force, <sup>1</sup> to [a] make him a king, he departed <sup>5</sup> again into a mountain himself alone <sup>6</sup>.

<sup>1</sup> to set him up for their captain, to fight their battles for them against their enemies or conquerors, (which Christ therefore avoided as unagreeable to his office, knowing withal, that he was not to be enthroned by any act of the people, or election of men, but by the immediate power of God,) he again retired alone to his privacy and prayers in the mountain, ver. 3.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and <sup>k</sup> went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

<sup>k</sup> were passing, or in their pass over the sea toward Capernaum (see Acts xxviii. 14.) And it was now dark—

18 And the sea <sup>1</sup> arose by reason of a great wind that blew.

<sup>1</sup> began to grow tempestuous.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

19. When therefore by the contrariety of the winds they had been forced to fall to their oars, and had done so for some space, they discern one walking on the sea, and coming toward the ship; this was Jesus; but they not knowing it was so (ver. 20.), were affrighted with the sight.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

<sup>m</sup> gladly took him into the ship, (see Mark vi. 51,) and as soon as ever they received him in, the ship arrived at their intended shore,

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but

<sup>a</sup> that cometh, *ὁ ἐρχόμενος*. <sup>b</sup> again is wanting in the Syriac and many copies. <sup>c</sup> and prayed there: so the old Gr. and Lat. MS. adds, *καὶ ἐβόησεν, et ibi orabat*.

that his disciples were gone away alone;

23 (7) Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, ° they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, ° Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 [b] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath ° God the Father sealed.

28 Then said they unto him, What shall we do, that we might ° [c] work the works of God?

" where they now were, and where they had eaten bread, when by blessing the five loaves he so multiplied them, that they were sufficient to feed five thousand.

24. When, I say, the multitude saw Jesus was gone from that place, as well as his disciples, ver. 17, and from thence concluded it most probable, that Jesus, though he went not with the disciples, was gone after them to Capernaum, his usual habitation, they having the advantage of vessels for passage, ver. 23, took ship, and went to Capernaum to look for him.

° they considering that he went not into the ship with the disciples, ver. 22, and not knowing of any passage by boat which he could have to Capernaum, could not imagine which way he came thither; yet because Tiberias was not far off from the place where the miracle of the bread was wrought, and there came other boats from thence, ver. 23, they being uncertain what to think, asked him of the time and way of his conveyance, Rabbi, when camest thou hither?

° That which makes you thus follow me is not the acknowledgment of my divine power, evidenced by my miracles, or consequent to that, a purpose to embrace my doctrine, or desire to learn of me, but a gross carnal desire of the like advantages which you had of my multiplying loaves to feed you.

27. Set not your hearts on these poor external advantages; seek not, desire not to acquire this corporal food, in order to your worldly ends, secular victories and greatness, (see note [a],) and that which will afford you but a short fading benefit, ver. 49; but look out, and get your part of that food which is itself unperishable, and will make all that feed on it immortal also. This food shall the Messiah (that is, Christ) bestow upon you; for him and his doctrine hath God the Father acknowledged to be his own, (see note [i] Ephes. iv.,) and by the coming of the Spirit on him, demonstrated him to be sent by him, no king of your choosing or making, ver. 15; but as his kingdom is to be a spiritual kingdom, so is he to be installed to it by God, and not by you.

28. Hereupon they said unto him, What is required of us, what course wilt thou prescribe, that we may do that which thou biddest us, ver. 27, that we may be always employed in God's tasks, so as will be acceptable to him?

7 But other vessels from Tiberias went near that place, ἄλλα δὲ ἦλθε πλοῖα ἐκ Τιβερίας· 8 the Father sealed, even God, ὁ πατὴρ ἐσφράγισεν ὁ Θεός. 9 labour in.



29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is <sup>10</sup> he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am <sup>a</sup> the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That <sup>11</sup> ye also have seen me, and believe not.

37 All that [*d*] the Father giveth me shall come to me;

29. Jesus answered them, That which God requires of you, is, to believe and do all that I, who am sent by him, do command you.

30. Then, though they had before believed and resolved, ver. 14, that he was of a certain truth the expected Messias, and were therefore minded to set him for their captain or king, yet now being checked by Christ for their carnal conceits of the Messias, vv. 26, 27, they retract their former resolution, and demand farther signs, before they will look after such a kind of Messias as he now tells them of, and therefore to his requiring them to believe on him, they said, What miracle do you shew? what work of wonder, such as may be sufficient to assure us that thou art the Messias?

31. We have great reason to adhere to Moses, who wrought such miracles, brought down bread ready prepared from heaven for us; and unless thou wilt produce some attestation to thyself, which may at least equal this one, why may not we be allowed to think it unreasonable to forsake him and follow thee?

32. Jesus saith unto them, I assure you, that manna came not from heaven, but out of the airy region, and that the work of God, not Moses; and now the same God gives you far more durable food than that was, gives you me, who came really down from heaven, and am most eminently that which manna was to your bodies, bread or food to your souls.

33. That fed but your bodies, and putrefied presently; but that which God now gives you is for your souls, and will feed them to eternity, ver. 27, and did really descend from the heaven of heavens, not as that manna, for a multitude only, but the feeding and enlivening the whole world.

<sup>a</sup> that durable vivifical bread of God, the excellency whereof is infinitely above that of manna, as in other things, so in this, that the feeding thereon yields a durable satisfaction, whereas in manna, and all corporeal food, there is still a succession of appetite.

36. But that which I told you, ver. 26, was, that though you have seen me, and tasted of my miracles, yet you do not believe on me, feed not on this true bread, which came down from heaven.

37. This is an evidence of great obstinacy and untowardness, of improbity and pride in you; for had God's preventing grace had any success on you,

<sup>10</sup> that, *δ*.

<sup>11</sup> ye have both seen me, *καὶ ὡρακότε με*.

and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and <sup>12</sup> I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all <sup>13</sup> taught of God. Every man therefore that hath <sup>14</sup> heard,

wrought probity or humility in you, you would certainly come in to my call: and I will not reject any that thus comes, or cast him forth afterwards, if he will abide with me.

38, 39. For this lies upon me, as the office for which my Father hath sent me, the fulfilling of which is all my care, viz., that I should be careful to preserve every one, which with an honest heart shall thus come and believe on me, and give every one that thus perseveres (beside many excellent privileges here) eternal life of body and soul hereafter.

40. That being also another part of his commission to me, that whosoever believeth in his Son should not perish, but, whatever by so doing befall him here, inherit everlasting life in that other world.

<sup>r</sup> by what he said of himself, he pretended to come from heaven, whereas they knew his birth here on earth, and his parentage, which they conceived to be contrary to his coming down from heaven.

43. To this muttering of theirs Jesus replied, I have said nothing which it is reasonable for you to murmur at.

44. It is true there is some pretence for these vulgar prejudices against me, which would make it impossible for those that look no farther to become my followers, (and therefore this makes it so unfit and unsafe for you to fix your eyes so wholly on this.) And it is an effect of my Father's preventing grace to fit men's hearts to be ready and willing to come to me, (see note [d]), and without this work first wrought, and that probity and humility, which qualifies men to receive my doctrine, I do not expect that any man should believe on me, and therefore I attribute it to that, (see ver. 65,) when any one doth (as, on the other side, to your obdurate hearts, that you do not) come unto me. And for every one that doth thus come, and therein obey my call, and follow the duct of my Father, on him most certainly will I bestow everlasting life.

45. The sum of what I thus say hath been obscurely delivered to you by the prophets of old: for they, for example Isaiah liv. 13, speaking of these times, have foretold, that God will dispose and prepare the hearts of many men to be fit or ready to receive Christ,

<sup>12</sup> that I should, ἀναστήσω. <sup>13</sup> the taught, διδακτοί. <sup>14</sup> heard from the Father, and learnt, ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθόν; or, learnt the truth: for the King's MS. reads, μαθὼν τὴν ἀλήθειαν.



and hath learned of (see note [d]), to embrace the Messiah; and therefore the Father, cometh it was that I said that every humble honest heart, unto me.

46 Not that any every disciple of my Father that hath not resisted that man hath seen the guidance and attraction of my Father, doth certainly Father, save he which is of God, he hath come to me, and believe on me.

46. Where yet that of learning, or being taught of God, doth not imply his seeing or talking with my Father, and being so taught by him: for this is proper and peculiar to me, who am therefore qualified to reveal his will to all that come unto me.

47 I am that bread of life. 47, 48. He that embraceth my doctrine, and is sincerely my disciple, to believe and practise what I command him, shall undoubtedly live for ever, as having fed on that enlivening bread, ver. 33, receiving me his spiritual food, by his faith into his soul.

49 Your fathers did eat manna in the wilderness, and are dead. 49—51. The manna given in the desert did not make them immortal which did eat of it. But the bread which is now sent you down from heaven will give immortality to them that feed on it, that is, to all that truly believe in Christ, that receive his doctrine, and digest it into the food and nourishment of their souls; and this is offered and prepared for every man, not only for you Jews. Manna was bread indeed, but, first, dead, not living; secondly, it came not down from heaven properly so called, ver. 32; and thirdly, they which did eat of it afterwards died; fourthly, their manna was contradistinct from their quails, that bread from that flesh; fifthly, that was given for the preserving the life only of one nation. But contrariwise, by these so many ways of excellency above that manna, I am, first, living bread; secondly, I came down from heaven, properly so called, the highest heaven; thirdly, whosoever feedeth, that is, believeth on me, embraceth my doctrine, and practiseth accordingly, shall not die, the soul whose food I am shall become immortal in bliss; fourthly, this bread which I speak of is very flesh, even my flesh, which I will give to be crucified for the life of the world, by that death of mine purchasing grace and pardon for sin, which are the foundation of immortality; fifthly, this world is the whole world, all mankind, not only that one nation of the Jews, which received benefit by that.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, I say unto you,

52. Hereupon the Jews disputed about this saying of his, how it is possible that men should feed on his flesh.



Except 'ye [e] eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is <sup>15</sup>meat [f] indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, 'Doth this <sup>16</sup>offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the

'you thus feed on this celestial food, that is, be sincere disciples of the crucified Saviour, that comes not to be a glorious king, but to die for the sins of the world, you have no part in this true, that is, immortal life.

55. For I that am thus sent in the flesh to die for the world, am such food as will feed you to everlasting life, and so am eminently that which food is said to be, yea, in a much higher degree; food doth not first give, but only continues and preserves life, but my flesh shall give life to the world.

56. He that thus feedeth or believeth on me, that resigns himself up to be ruled by me, in the same manner as he abides in me hath me abiding in him, is so made a member of me, that by the life which is in me he shall also be enlivened by God, by whom I live (see note [c] ch. xiv.); and this is one preeminence over corporal food, which corrupts in the stomach before it nourishes any man.

57. For as I, that came down from the Father, the fountain of life, his Son by eternal generation, must needs derive life from him, so also he that believeth on me, and so hath digested my precepts as the nourishment of his soul, must needs derive life from me.

58. This bread from heaven is not like that manna, which they that eat did die for all that: he that eateth of this bread—

60. Many therefore of those that had hitherto followed him, said, This doctrine of his is very hard and unintelligible, how he should be said really to have come down from heaven, and how his flesh should feed men to life eternal.

<sup>t</sup> Doth this deter you from my doctrine?

62. And asked them, whether it were not as credible that he should have come from heaven as that he should go up thither; telling them that they should ere long see him do so, and that in reason would assure them that he came down from thence.

63. And for the other particular of eating his flesh, he tells them they cannot but know, that it is the soul that enliveneth, and not the body; and agreeably, that it is not the gross carnal eating of his body of flesh that he could speak of, when he talked of their eating, and his feeding them to life eternal, (see note

<sup>15</sup> *truly meat*; or, *true meat*: for in divers ancient copies it is ἀληθὺς in both places of this verse.

<sup>16</sup> scandalize, σκανδαλίζει.

flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

[d] Luke ix.) but certainly a more spiritual divine eating, or feeding on him, which should bring them a durable eternal life; his words, (see ver. 68,) that is, his doctrine, being spiritually fed on by them, that is, being received into their hearts, not only their ears, will quicken them to a spiritual life here, and that shall prove to them an eternal life hereafter: (so St. Chrysostom expounds *the flesh*, that is, *the fleshly hearing* profits nothing.)

64 But there are some of you that believe not. For Jesus knew <sup>17</sup> from the beginning who they were that believed not, and who <sup>18</sup> should betray him.

65 And he said, Therefore <sup>19</sup> said I unto you, that no man can come unto me, except it <sup>20</sup> were given unto him <sup>21</sup> of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? <sup>a</sup> thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, <sup>a</sup> Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should <sup>22</sup> betray him, being one of the twelve.

<sup>17</sup> from the first; or, presently, ἐξ ἀρχῆς.  
δ παραδώσω αὐτόν.  
up, παραδίδόναι.

64. But for this spiritual feeding, sinking down this spiritual food into your hearts, there are some of you that are far enough from doing so. For Jesus knew at first, before he received them as disciples, whether they believed sincerely or no, and also which of them would prove false to him, and conspire with the Jews to put him to death.

65. And indeed this was the reason that I told you, ver. 44, that no man cometh to the faith of Christ sincerely, or continues steadfast in it, but he that by God's preventing grace is qualified and disposed for it, (see note [d],) because I saw that many that follow me do not truly believe on me, that is, do not intend to live as I command them, but one keeps his love of money, and for that will betray me, and others retain their other interests and their other sins.

66. This speech of Christ's made many of his followers forsake him, seeing he was not such a Messias as they looked for, and would not be content with every kind of following him.

<sup>a</sup> thy words, as was said by thee, ver. 63, will to those that obey thee, and keep close to them, be a means to bestow eternal life.

69. And thou hast demonstrated to us, that thou art the Messias, the eternal Son of God, and therefore it is not possible there should be any other fit to draw us from thee to him.

<sup>a</sup> I have, of all the followers that have believed on me, chosen but twelve to be my constant attendants, and one of them proves a traitor, a false treacherous person, that will join with my enemies against me: (see note [a] Matt. iv.)

71. He spake of Judas, for Christ foresaw (that though perhaps yet he did no such thing, yet) he would deliver him to the Jews, and to that end combine with them, which was the greatest falseness

<sup>18</sup> it was that would deliver him up, ἐστὶν  
<sup>20</sup> he, ἦ.  
<sup>21</sup> from, ἐκ.  
<sup>22</sup> deliver him



imaginable in one whom Christ had assumed to be so near to him as to be one of the twelve apostles, whom he sent out to preach his gospel to all people.

## CHAP. VII.

AFTER these things Jesus <sup>a</sup>went about preaching through the cities of Galilee, where he rather chose to do it than in Judæa, because the rulers of the Jews, those of the sanhedrim at Jerusalem, sought for some advantage or occasion to put him to death.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to [a] be <sup>1</sup>known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My <sup>2</sup>time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my <sup>3</sup>time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were

3. On this occasion his kindred (ver. 5.) said unto him, Go into Judæa again, that the many, which were wont to follow thee there, may see the miracles which thou doest.

4. For whosoever would gain an authority among the people, in any reason, must not do his miracles privately; therefore, whatever thou doest, do it in Judæa, as publicly as thou canst.

5. This they said, as not believing on him, but either suspecting the truth of his miracles, or else desiring that he would do that which might acquire him that authority, which they conceived him to pretend to.

6, 7. Jesus, therefore, to rectify this mistake of theirs, saith unto them, It is not yet fit for me to be so public, because the doctrine that I teach is contrary and odious to the world, or the present prevailing power of the Jews. You may appear wheresoever you will, being not under any such hatred, by any thing that you do or teach, as I am sure to be among the Pharisees and chief of the Jews.

8. You may go up to Jerusalem, to the feast, as publicly as you please, but I shall not go yet, when you go, or with you, because my time of going up, in such a public capacity, ver. 10, is not yet come.

9. And accordingly he stayed a while, after the rest of his kindred, in the place where he now abode.

10. Soon after his kindred were gone, he also followed, but more privately, with small company

<sup>1</sup> in authority.

<sup>2</sup> season, *καιρός*.

<sup>3</sup> season is not yet fulfilled, *καιρός οὐπω πεπλήρωται*.



gone up, then went attending him, lest he should stir up the jealousy of he also up unto the feast, not openly, the sanhedrim.

but as it were in secret. <sup>b</sup> disputing, arguing, among them, some affirm-

<sup>11</sup> Then the Jews sought him at the feast, and said, ing him to be an upright man, and one that taught the truth; others denied, and said that he was a false prophet, and seduced the people.

Where is he? <sup>c</sup> by way of oration to the people, (see note [a],)

<sup>12</sup> And there was much <sup>b</sup> murmuring either for him or against him, because the people among the people were so divided in their opinions about him, that concerning him: for either speaking for him or against him would have been perilous.

some said, He is a good man: others said, Nay; but he deceiveth the people. <sup>14</sup> Now on some middle day of the feast, on one of the eight days of which the feast consisted, but neither on the first nor the last of them, (ver. 37.)

<sup>13</sup> Howbeit no man spake <sup>c</sup> openly of him <sup>15</sup> How comes he to understand the books of the law and scriptures so well, having not been brought up in the schools of the prophets? (see note [g] Matt. v.)

<sup>14</sup> ¶ Now about the midst of the feast Jesus went up into the temple, and taught. <sup>d</sup> What I teach is not from myself, but from God, that hath sent me.

<sup>15</sup> And the Jews marvelled, saying, Any man that hath a willingness to do God's will, how contrary soever it be to his own, that hath How knoweth this man <sup>17</sup> Any man that hath a willingness to do God's will, how contrary soever it be to his own, that hath a readiness to serve God in God's way, and is not letters, having wedded to his own, (see note [d] ch. vi.) that man, never learned? and none but he, is likely to pass a right judgment on my doctrine, whether it be of God or no.

<sup>16</sup> Jesus answered them, and said, <sup>18</sup> For that man will thus judge: He that pre- tends to be sent by God when he is not, always seeks

<sup>17</sup> If any man will do his will, he shall his own advantages, somewhat of glory or profit to know of the doctrine, whether it be himself; but he that labours only the bringing honour of God, and in pursuit of that doth what is most contrary to his own interests, conceals nothing, though I speak of myself.

<sup>18</sup> He that speak- it cost him never so dear, to declare it he is worth eth of himself seek- believing, (or deserves to be believed,) having no eth his own glory: false design in what he doth, no deceit or guile in but he that seeketh him.

his glory that sent him, the same is true, and no un- <sup>19</sup> But it is otherwise with you: you are not of righteousness is in that making, ver. 17. That law which your own be-

him. loved Moses gave you, and for the maintaining of which you have so much zeal, and hate me as a breaker of it, ye do not yourselves observe, ye do not

<sup>19</sup> Did not Moses give you the law, If ye did, ye would not be so forward to embrue and yet none of you keepeth the law? your hands in my blood, who have no way offended Why go ye about against you or that; this concludes you not likely to kill me? to judge what doctrine is of God. A man must have

<sup>4</sup> looks, learning, the scriptures: the Syriac reads, the book: see note [g].

20 The people answered and said, [b] Thou hast a devil: who goeth about to kill thee? purged and regulated affections to do so: (see note [d] ch. vi.)  
 \* art certainly mad, to talk thus: who goeth—

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses [c] therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me,

f I cured one on the sabbath day, and ye wondered I would do so, were angry, (ver. 23.)

22. I shall give you an account of this, by remembering you of circumcision given you by Moses (not by Moses originally: but in practice before his time in Abraham, to whom it was commanded by God). Now this law you observe so carefully, that, if the eighth day fall upon a sabbath day, you then circumcise the child on that day for all that.

23. If then you do a wounding, bloody work about a part of a man in circumcision on the sabbath day, and yet think that you break not the law of the sabbath by so doing, may not I, without being hated and opposed by you, do a work of charity and mercy to an entire whole man, in working a cure on him on the sabbath day?

24. Judge according to the depth of reason and justice, and not on every slight colour of probability.

\* whom the chief of the Jews would fain put to death?

26. And behold, he openly in the temple, in the presence of all, (see note [a],) disputeth, and avows his actions; and they have nothing to lay to his charge, which he doth not give a most satisfying account of. Are they of the sanhedrim persuaded and satisfied in mind that he is indeed the Messiah sent from God?

27. This were very strange; for we are assured of the contrary, in that we know his birth and parentage: but for the Messiah, we are taught that he must be one whose parentage is not known.

28, 29. To this, Jesus answered aloud, I know your meaning when you say you know whence I am, viz., that you know the family whereof I come; but there is a farther truth also in your words; by my works and name and speeches, you may, if you will, know whence I am, (Just. Mart. qu. 140. ad orth.,) and indeed I come not in mine own name, nor on mine own errand, but on his whose testimony of me

<sup>5</sup> because of it: for Theophylact reads, διὰ τοῦτο. <sup>6</sup> that, ὅτι. <sup>7</sup> that I cured a whole man, or made whole a whole man, ὅτι ἕλον ἄνθρωπον ὑγιῆ ἐποίησα.

<sup>9</sup> truly the Christ, or, the Christ: for many ancient copies omit ἀληθῶς, truly. <sup>10</sup> the Christ, ὁ Χριστός.

and ye know whence I am : and I am not come of myself, but he that sent me is true, whom ye know not. cannot deceive ; but him you do not so know as to be competent judges what is his will, what is lawful and acceptable in his sight, what not (see ver. 23) ; but I, who come with commission from him, do thus know him.

29 But I know him : for I am from him, and he hath sent me.

30 Then they sought to take him : but no man laid hands on him, because <sup>h</sup> his hour was not yet come.

31 And many of the people believed on him, and said, <sup>i</sup> When Christ cometh, will he do more miracles than these which this *man* hath done ?

32 ¶ The Pharisees heard that the people murmured such things concerning him ; and <sup>k</sup> the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus <sup>l</sup> unto them, <sup>1</sup> Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me* : and <sup>m</sup> where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him ? will he go <sup>n</sup> unto [*d*] the <sup>12</sup> dispersed among the Gentiles, and teach the Gentiles ?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me* : and where

<sup>h</sup> the time wherein he was to suffer being not yet come, God restrained, or diverted them from it.

<sup>i</sup> If he be not the Messiah, it is strange : for when the Messiah comes, he will not, cannot in all probability, do greater miracles than he hath done already.

<sup>k</sup> upon this intelligence, the Pharisees, very zealous of their traditions, and they of the sanhedrim fearing their authority might be diminished by him, sent—

<sup>l</sup> It is but a small time that I shall continue here, and when I depart I shall return to my Father from whom I came.

<sup>m</sup> whither I go, (ch. xiii. 33.)

<sup>n</sup> to the Hellenists ? will he preach among the Jews in Europe, whose chief city was Alexandria ?

36. What is the meaning of that speech that he said—

<sup>11</sup> Many copies omit *αὐτοῖς*, unto them.

<sup>12</sup> dispersion of the Greeks.



I am, *thither* ye cannot come?

37 In the last day, that great day of which was a day of solemn assembly, (see note [d] [e] the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. On that occasion proclaimed aloud, saying, If—

38 He that believeth on me, <sup>as</sup> the scripture hath said, [f] out of his belly shall flow rivers of living water. <sup>it shall be with him according to what is said, Isa. lviii. 11, He shall be like a spring of water, whose water, by conduits, shall from within break forth in great abundance; that is, being filled with the Spirit of Christ, shall not be able to contain, but break forth into all Christian actions, and preach the gospel with all zeal.</sup>

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 39. (This saying of Christ belonged to the descent of the Holy Ghost, Acts ii. (see note [a] Acts i. and note [a] Acts xxiii.) which was to be after his ascension, and not before.)

40 ¶ Many of the people therefore, when they heard this saying, said, <sup>13</sup> Of a truth this is <sup>p</sup> the prophet. <sup>p</sup> that prophet that Moses foretold us of (though that he should be the Messiah they did not all resolve).

41 Others said, This is the <sup>a</sup> Christ. But some said, Shall Christ come out of Galilee? <sup>a</sup> very Messiah.

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where <sup>r</sup> David was? <sup>r</sup> David's parents dwelt?

43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 44. And some of the officers sent, ver. 32, would have taken—

45 ¶ Then came <sup>s</sup> the officers of the sanhedrim, sent by them to apprehend him, back again without having done it; Pharisees; and they said unto them, Why

<sup>13</sup> This is truly the prophet, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.

have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees,

14 Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But [g] this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it 16 hear him, and know what he doeth?

52 They answered and said unto him, 1 Art thou also of Galilee? Search, 17 and look: for [h] out of Galilee ariseth no prophet.

53 [i] And every man went unto his own house.

48. Have any of the sanhedrim, or the more famous learned men, believed on him?

49. But this rout, which have never studied the law, are apt to run into all giddiness, and follow any false teacher.

50. Nicodemus, one of the sanhedrim, he that was afraid to come to Jesus in the daytime, but came in the night, ch. iii. 1, said unto them,

51. This is too hasty a prejudice against him; in all reason you ought to hear what he can say for himself, and what any can witness against him. Our law proceeds not against any before we have examined him and taken cognizance of his matter.

1 Art thou, who art one of the sanhedrim, a follower or favourer of this Galilæan? Examine all times, you shall never find that Galilee hath brought forth a prophet: see ch. i. 46.

53. And they dissolved the assembly, or court, and departed.

## CHAP. VIII.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman <sup>a</sup> taken in adultery; and when they had set her in the midst,

<sup>a</sup> deprehended in the act of adultery, and brought her forth as to judgment. And they say—

14 Have ye also been seduced? Μη και υμεις πεπλανησθε; 15 multitude. 16 hear from himself, ακουσθ παρ' αυτου. 17 and see that no prophet hath arisen out of Galilee, και ιδε, ουκ εγρηγραι.

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that <sup>b</sup>[a]such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. <sup>c</sup>But Jesus stooped down, and with *his* finger wrote on the ground, <sup>2</sup>as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him <sup>d</sup>first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, <sup>e</sup>being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man <sup>f</sup>condemned thee?

11 She said, No man, Lord. And Jesus said unto her, <sup>g</sup>Neither do I con-

<sup>b</sup> those that were thus taken should be subject to any the severest punishment, such as stoning was: but what sayest thou?

<sup>c</sup> But Jesus gave them no answer; but, as if he heeded not, or understood not their question, stooped down, &c.

<sup>d</sup> supply the place of the prosecutors, and be the first that casts stones at her, Deut. xvii. 7.

<sup>e</sup> being every one of them convinced in conscience that he was guilty of some as great commission as this, went out one after another, none remaining but Jesus and the woman, she standing before him in the posture of an accused person before a judge.

<sup>f</sup> adjudged thee worthy of death?

<sup>g</sup> Neither do I adjudge thee to death, but rather call thee to repentance and reformation.

<sup>1</sup> *our law*: so many copies read, ἡμῶν Μωσῆς. <sup>2</sup> As some copies read μὴ προσποιούμενος, making not shew, (as the word is used, Luke xxiv. 28,) viz., to hear or understand him, so most copies now used have not this.



demn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, 'Thou bearest record of thyself; thy <sup>h</sup> record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I <sup>3</sup> am one that bear witness of myself, and the Father that sent me beareth witness of me.

12. Then Jesus, soon after the delivering those words, ch. vii. 38, and in pursuance of the same matter, said to them all publicly, I am come to enlighten the hearts of all men; he that will leave his former course, and follow me, I will give him that illumination which shall bring him to piety and bliss.

<sup>h</sup> testimony is not to be heeded or credited, is no valid testimony, or to be received by us.

14. Jesus answered, My testifying of myself doth not invalidate my testimony, my coming from heaven on an embassy to you, on another's, not mine own errand, (and that testified by the Spirit to John Baptist, and by John Baptist to you, if ye would believe, but, however, to myself undoubtedly known,) gives a validity to my testimony, and joins God the Father himself in the testimony with me. And as the Holy Ghost hath testified that I am sent by God, so my ascension to heaven, (which will sufficiently prove my mission,) being known to me beforehand, though not to you, and being discoverable by the event to you also, especially when so many eyewitnesses shall have testified it to you, it will follow that my testimony of myself, though a single one, will be authentic and valid, though, perhaps, as the one is not already, so the other also will not be heeded by you.

15. Ye that know not my divine original, ver. 14, judge of me only according to my human extraction, and, in proportion to that, pass sentence of me; I am unwilling to say or judge the worst of you, otherwise I could say worse of you.

16. And if I should do so, my judgment were valid according to law, because this is the judgment also and testimony of my Father, who, by his Spirit and miracles, and the voice from heaven, requiring all to believe on me, must needs judge them as pertinacious unbelievers who stand out against all this.

17. And it is known in all laws, particularly in that of yours, Deut. xvii. 6, that the testimony of two men is to be received as valid, in any cause whatsoever.

18. And I and my Father are those two; for as I now witness of myself, (which is not against law or reason for me to do, for it is not mine own cause, but concerns others to whom I am sent, and not myself, but only as a witness and declarer,) so my Father also, by voice from heaven, descent of his Spirit,

<sup>3</sup> witness of myself, εἰμὶ ὁ μαρτυρῶν.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

19. They say therefore unto him, Is not Joseph your father? have you any other? Jesus replied, You will not receive any knowledge concerning me or my Father. Your acknowledging of me is the only way to bring you to the knowledge of my Father.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

20. These things Jesus said in that part of the temple where the chest stood into which the offerings were put, where he publicly taught the people, and that without any man offering to lay hands on him, God so disposing of it for a season; for his hour—  
 I shall depart from hence, and then you shall seek me unprofitably, and by contemning (or as it is interpreted, ver. 24, not believing) me now, bring judgments upon yourselves, as they that take no warning by the preaching of the prophet, Ezek. ii. 9; and then it will be too late to wish for this time again, for I shall be gone far out of reach of your coming to me.

21 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, <sup>k</sup>Ye are from beneath: I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that <sup>l</sup>I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, <sup>l</sup>Even <sup>5</sup>the same that I said unto you [b] from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

<sup>4</sup> I am, ἐγώ εἰμι.

<sup>5</sup> the very same which I tell you.



27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things <sup>9</sup>that [c] please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son

27. This speech of his they understood not: not yet conceiving, that by him that sent him he meant the Father.

<sup>m</sup> After the Romans' crucifying of me, which I now foretell you, and that by your instance and urging them to it, there will be those evidences yielded you of my being truly what now you will not believe me to be, (viz. my resurrection, ascension, &c.,) that you shall have no excuse to deny it, then shall ye be convinced (either to the working your repentance or your destruction) that I am the Messias, and came from God, and do nothing but according to my commission from him.

29. And as I had at my coming commission from him, so is he perpetually present with me in all I do, to advance and promote all the designs of my coming; that is, to prosper all I set about; for I do nothing but by his appointment and commission.

<sup>n</sup> constantly practise my commands, you are truly and really my followers and disciples.

32. And those truths which I shall reveal to you, shall bestow upon you a most valuable freedom.

33. Then the other Jews there present (not the believers, ver. 31, but those that were more bloodily disposed, ver. 37,) replied, saying, We are heirs to the promises made to Abraham, and never yet subdued to be slaves to any; and, besides, we are exercised in the study of the law; and of all such we have a proverb, that such a man is a servant to no man: what can the meaning of those words be, That the truth shall make us free?

34. Jesus answered them, I assure you you are mistaken in that opinion of yourselves, in thinking yourselves to be freemen; your being born of Abraham's seed will not prove it; for living and going on in gross courses of sin, ye are to know, that there are no such slaves as they that live indulgent in sin.

35, 36. And being such, you are far from having any right to be continued in God's family, which belongs only to sons. In the common account of the world, a servant is so far from being a son, and so from having any right to the inheritance of the family, that he is at the mercy of the son when he comes to the father's estate, to cast him quite out of the family, and, unless the son make him free, he cannot be free

<sup>6</sup> ye shall have lift up, "Ὅταν ἐνψώσητε.

<sup>7</sup> am, and, ἐγὼ εἰμι, καί.

<sup>8</sup> which he hath



you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer

(nor consequently be so much as capable of being adopted); and this is the case of all such as you, of every indulgent sinner; Christ must loose him from his spiritual bondage, that of his sin, or else he is not capable of any benefit of sonship, so much as by adoption.

37. And as long as you are engaged in any such sinful course, (as by your designing my death it seems you are,) it is not your being Abraham's children that will make you, or demonstrate you freemen.

38. I do after the example of my Father, and you of yours in proportion.

° in his obedience and virtues be like him, as children resemble their natural parents in their nature and feature.

40. But you are most contrary to that: Abraham was an hospitable person, and obeyed God in all his commands, would have been very far from designing the death of any the meanest prophet, for no other crime but that of bringing God's truth unto him; and yet this do ye.

41. Ye have another father, not willingly owned by you, and him you are like in your actions. Hereupon they reply, None have dubious parents, but they that are unlawfully begotten; we are not such, we are none of those to whom the style of *children of whoredoms* is given, Hos. ii. 4, but owned and acknowledged by God as his only children.

42. Jesus answers, Your hating of me is a certain argument that God is not your Father, for I am sent immediately from him; I came from heaven, and what I do is by commission from God, not on mine own motion, or any business or errand of mine, or as false prophets without mission.

43. If God were your Father, whose commands you received and obeyed as children, you would know my language, being, indeed, the very language of that Father. But the reason is clear: the thing that makes you not believe in me is not want of means of conviction that my doctrine comes from God, but because my doctrine is not agreeable to your humour; you cannot abide to hear it, you have not affections capable of it.

44. The practices which the devil offers to you, or hath practised before you, you like much better than those which I commend to you; he was from the

<sup>9</sup> ye therefore, or, accordingly do, καὶ ὑμεῖς οὖν ποιεῖτε.

<sup>10</sup> ye delight to do, θέλετε ποιεῖν.

from the beginning, and "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45. It is neither the inevidence of my doctrine nor the weakness of your understandings that keeps you from believing me, and embracing my doctrine; the only thing that makes you reject me is my speaking the truth, that heavenly, pure, perfect rule of practice, which, it seems, is not for your turn, is vehemently resisted by your passions and prejudices.

46. I am sure you have no fault or imposture to lay to my charge, nothing to produce or prove against me; and the tree will be known by the fruits, and yet you will not believe truth when I speak it.

47. If you had true piety in you, then certainly my doctrine, being from God, would be acceptable to you, and you would embrace it.

48. To this the Jews had no other reply, but to fall into reproachful language against him, calling him *Samaritan* (a word of reproach) and *madman*. See note [b] ch. vii. 20.

49. That I do no vicious extravagant thing appears by my seeking no honour to myself, not coming in my own name, but referring all my embassy to the honour of God, and you do all that your malice can invent to defame me.

50. And this let me tell you, although I do not seek after my own glory, yet my Father doth tenderly observe whether I am honoured or dishonoured, and

51. As it is, I cannot be so unkind to you as thus to leave you in this contempt so dangerous to you, whereas, on the other side, your receiving of the message which I bring you were the way to bring you to eternal life, and rescue you from eternal torments.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father from dying, and what manner of power dost thou assume to thyself, to bestow privileges which God never gave to them whom he so much favoured?

<sup>11</sup> stood, ἴστηκεν. <sup>12</sup> But I because, ἐγὼ δὲ οὐ. <sup>13</sup> seeketh it, ζητῶν. <sup>14</sup> any one shall observe my word, he shall not see death for ever, τὸς τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.



Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I <sup>15</sup> honour myself, my honour is nothing: it is my Father that honour-eth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and <sup>16</sup> keep his saying.

56 Your father Abraham <sup>17</sup> rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham <sup>18</sup> was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

<sup>15</sup> glorify, δοξάζω.

that he might see my day, and he saw and rejoiced, ἡγαλλιάσατο ἵνα ἴδῃ—

γενέσθαι.

54. Jesus replied, I shall say nothing of myself: the power which I have, I have from him whom certainly you acknowledge to be greater than Abraham, own him as your God, he hath testified sufficiently of me by voice from heaven, &c.

55. This Father of mine, whom you call your God, you know very imperfectly; you know not what kind of worship and obedience it is that he requires, but place it in external legal performances: I come to tell you his will more perfectly; and to this end have my message from him, and so cannot but know it distinctly; and if in compliance with you, or to avoid your reproaches, I should say otherwise than what I have hitherto said, or confess that I came not from him, or knew him not, I should be like you, a downright liar: this I will not be guilty of, but do again profess, that I am sent with perfect knowledge of his will, and do exactly observe it.

56. And because you talk so much of Abraham, I shall now say of him, that he, having received the promise of the Messias, Gen. xi. 35, did thereupon vehemently, and with great pleasure and excellency of mind, desire to look nearer into it, to see my coming into the world; and a revelation of it was made unto him, and in it of the state of the gospel; and he was heartily joyed at it.

57. To this the Jews objected that he was not fifty years old, and therefore how could he say that Abraham lived since his birth, that Christ could see Abraham, or be seen by him?

58. Jesus answered that objection of theirs, You are much mistaken in reckoning my age; for, first, I have a being from all eternity, and so before Abraham was born, and, therefore, as young as you take me to be in respect of my age here, I may well have seen and known Abraham. But then, secondly, in respect of my present appearance here on earth, though that be but a little above thirty years' duration, yet long before Abraham's time it was decreed by my Father, and in kindness to Abraham revealed to him while he lived, in which respect it is true that he knew me also.

59. They therefore, conceiving this speech of his to be blasphemous, after the manner of zealots, were ready to stone him presently: but Jesus—

<sup>16</sup> observe his word, λόγον αὐτοῦ τηρῶ.

<sup>17</sup> was exceeding glad

<sup>18</sup> was born,



## CHAP. IX.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, [a] this man, or his parents, that he was born blind?

3 *Jesus* answered, <sup>a</sup> Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made <sup>1</sup> clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool <sup>b</sup> of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which <sup>c</sup> before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am *he*.

10 Therefore said

2. And some of his followers asked him, saying, Sir, was it any sin of his own, when his soul was in another body, or was it some sin of his parents at the time of his conception, which caused this blindness in him?

<sup>a</sup> Neither his own nor his parents' sins were the cause of this blindness of his, but God's secret wisdom, who meant by this means to shew forth in me his miraculous power among you.

4, 5. And having received such power from him, I ought, while I am here, to exercise it, and shew the world that I am sent to enlighten it, by this emblem of curing him that is born blind.

<sup>b</sup> which by the name of it may put you in mind of the Messias, (who is styled, The Sent,) by whom the cure is wrought. He went his way—

<sup>c</sup> had oft seen him before, and so knew that he had been blind, now seeing this cure wrought, some of them asked if this were not that blind man which was wont to sit and beg at such a place?

<sup>1</sup> dirt with the spittle, and spread the dirt upon the eyes of the blind, πολλόν—καὶ ἐπέχρισεν τὸν πολλόν ἐπὶ τοὺς—

they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

<sup>d</sup> besmeared.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made <sup>e</sup> the clay, and opened his eyes.

<sup>e</sup> that mixture of earth and spittle.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, 'How can a man that is a sinner do such miracles? And there was a division among them.

<sup>f</sup> Certainly such miracles cannot be wrought but by the finger of God, and so cannot be the work of an impostor, a man of sin, a great sinner. And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

17. What opinion of him hath this work of power and mercy to thee wrought in thee? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that

18. The consequent of this dispute was, that the Jews at length would not believe the plain matter of fact, that the man that now saw had ever been blind, till the testimony of the parents made that clear.

had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, <sup>2</sup> We know that this is our son, and that he was born blind :

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not : <sup>h</sup> he is of age; ask him : he <sup>2</sup> shall speak for himself.

22 These words spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, <sup>1</sup> he should be [*b*] put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that <sup>3</sup> was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25 He answered and said, Whether he be <sup>4</sup> a sinner or no, I know not : one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, <sup>1</sup> I have told you already, and ye

19. And asked them these three questions: 1. whether this were their son? 2. whether they will affirm upon their knowledge that he was born blind? 3. whether they know how this cure was wrought, or by whom?

2 For two of the questions we answer distinctly, We know &c.

<sup>h</sup> he is of age and understanding to answer that third question, and certainly is the fittest to give you an account for that matter which himself is so nearly concerned in.

<sup>1</sup> he should be ignominiously used, and put out of the court.

23. To avoid which danger it was that his parents waved the answering of this question, and put it off to their son: for this was a thing of such a nature, that the affirming Jesus to have done it was in effect the affirming him to be the Messias.

24. Then a second time they sent for and examined the man that had this miraculous cure wrought on him, attempting to draw him from that opinion of Christ which he seemed to have, by bidding him ascribe the praise of his cure wholly to God, and not to look on Christ with any veneration, telling him, that if he did it on the day and in the manner forementioned, it was thereby evident, that he was one that broke the sabbath, and so not from God, but an impostor, (see ver. 16, and 2 Thess. ii. 3,) who consequently had no such virtue or piety as could contribute any thing to this matter.

<sup>4</sup> an impostor.

<sup>1</sup> I have told you, and you did not heed it; or else,

<sup>2</sup> will tell you concerning himself, λαλήσει περὶ—

<sup>3</sup> had been blind, ἦν τυφλός.



'did not hear: wherefore would ye hear *it* again? will ye also be his disciples? I have told you plainly and distinctly enough already: wherefore would ye hear it again?—

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not <sup>m</sup> from whence he is.

30 The man answered and said unto them, "Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said

<sup>m</sup> of any commission from God which he hath, nor can give any account of him.

<sup>n</sup> It is strange that one should do such miracles as these, and you learned men not know whether he be sent from God or no.

31. It being resolved on among all men, that an impostor or false teacher is not enabled by God to work such miracles as these, (or if he were, God must be thought to assist him in his impostures,) but only pious and faithful servants of God, that came to do his will, not their own.

32. It is above all human power to open the eyes of one that was born blind.

33. If he were not sent and empowered by God, he could never do such things as these.

° Thy being born blind is a mark and character of some extraordinary ill in thee, which makes thee very unfit to teach doctors and rabbis in matters of this moment. And they cast him out of the court (see note [b]) with disgrace.

<sup>4</sup> Some copies omit *οὐκ*, *not*, saith Rob. Stephanus.

unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he <sup>r</sup> worshipped him.

39 ¶ And Jesus said, <sup>r</sup> For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, <sup>r</sup> Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

<sup>r</sup> bowed down, and made a most lowly obeisance to him as to the Messias.

<sup>r</sup> This will be the effect of my coming into the world, not only that those that are blind shall receive sight, but also that the most seeing learned men, Pharisees, &c., will not see the things before their eyes.

<sup>r</sup> Are we the men that he means by the latter part of his speech? Are we then become blind in his opinion?

41. Jesus said unto them, It were well for you, if it could be truly pronounced of you, that you are blind: if your sin were of impotence or inability to see, it would be more pardonable, but now by your acknowledging yourselves not to be blind, and so that all that you do, you do knowingly and deliberately, your sins receive a very great aggravation.

## CHAP. X.

VERILY, verily, I say unto you, <sup>r</sup> He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth [a] his own sheep by name, and leadeth them out.

<sup>r</sup> He that comes and pretends to be the Messias, and comes not as he ought to do, with miracles and doctrine, such as may testify him to be sent by God, he is to be looked on as an impostor, that means to seduce and ruin those that follow him.

2. But he that thus approves himself to be employed and sent by the owner or master of the sheep, he comes on purpose to feed and preserve his sheep, and is to have power over them.

3. To him all they who are to guard the door, and keep out thieves, are by the master of the sheep commanded to give admission, and to that purpose have a token to discern him by: the Messias is so described in the prophets, and the doctrine truly divine so far revealed there, that by accordance with that, all the true watchmen of the church acknowledge him, and all truly pious men obey and follow him; and he, on the other side, looks on these as the peculiar flock that he is to take charge of, and hath a particular care of every such pious man, and as the shepherd careth for his sheep, makes all necessary provision for them.

4 And when he <sup>1</sup> putteth forth his own

4. And when he thus brings forth his sheep (see

<sup>1</sup> brings out.

sheep, he goeth before them, and the sheep follow him: for they know his voice.

note [i] Matt. ix.) to the water or pasture, it is not his manner to drive, but only go before: and call or lead them, tell them what they are to do, and shew them the way by his example: and all truly pious men, qualified to be disciples of his, (see note [d] ch. vi.,) they will certainly follow him, distinguishing his voice, his doctrine, from all others, from all impostors.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

5. An impostor or false Christ, that teacheth doctrines contrary to piety, they will not follow, but fly from him as from a wolf, having such certain tokens, by which to know the true doctrine of God, the true shepherd's voice, that they can tell how to avoid all others that come to seduce them by this very mark, because it is a strange voice, quite contrary to that piety and probity which they have been taught by God.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

6, 7. Thus much Christ spake thus parabolically and obscurely to them: and because they understood not his meaning in it, he added farther, As the Father's mission and commission, ver. 1, is the door by which the shepherd himself is to enter, (and whosoever doth not so, being not sent by God, betrays himself to be an impostor,) and as his making known the will of God, not preaching any doctrine contrary to piety, but all to the advancing of it, is a certain evidence of his being sent by God; so in another respect, I am the door, that is, the only way for the sheep, the true servants of God, to enter by into that fold, the church, where all are to live regularly, and not to go out, or depart from him.

8 <sup>2</sup> All that ever came before me are thieves and robbers: but the sheep did not hear them.

8. All others that have come of late, pretending to be vindicators of the Jews from the Roman yoke, (such as Theudas, Judas Gaulonites, &c.,) have been impostors, which no pious person would heed, as neither coming with commission from God, nor bringing divine doctrine with them, but doctrines of rebellion and bloodiness, and the like.

9 I am the door: by me if any man enter in, he shall be <sup>3</sup> saved, and shall go in and out, and find pasture.

9. I am the door that all pious men must pass through, and whosoever doth so, he shall be (as in a fenced inclosure) in a safe, a rich, a plentiful condition, and whosoever he turns shall find pasture.

10 The thief cometh not, but for to steal, and to kill, and

10. Thus contrary am I to those that come without commission, ver. 1. All those impostors come to get advantage to themselves, to deceive and ruin you.

<sup>2</sup> All, as many as have come for many copies leave out *πρὸ ἐμοῦ*, before me.

<sup>3</sup> made safe, *σωθήσεται*.



to destroy: I am come that they might have life, <sup>4</sup>and that they might have it more abundantly. But my only end of coming is to help my sheep to life instead of butchering them, to help them to plenty, to provide abundantly for them, not to gain any thing to myself.

11 I am the good shepherd: the good shepherd <sup>5</sup>giveth his life for the sheep. 11. Nay, so far am I from the thief that comes to kill the flock, that like the good shepherd (which keeps his own sheep, is not hired to keep another's, see note [a]) who ventures when there is occasion (pawns, engages) his life for his sheep, rather than they shall come to hurt, grapples with wild beasts that come to destroy his flock, so do I.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 12, 13. This is far from the manner of impostors, nay, it is peculiar to the good shepherd, whose flock is (not intrusted by another to his keeping, and he paid for that service, but) his own goods, and himself makes it his calling to look to them. He that keeps another man's sheep, and is paid for his labour, will never venture his life to preserve them, prefers his life before the advantage of his service, and thereupon, whenever a wolf comes that will endanger his life if he defends his sheep, he runs away, and to save his life destitutes them; and this upon this very score, because he is not the owner, but only a servant hired to keep the fold. Whereas he whose own they are will hazard his life, rather than leave his flock (his whole estate, as it was oft among the Jews) to be torn and worried by the devourer.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14, 15. Just such a shepherd am I, who, as I resemble the shepherd in other things, knowing my sheep particularly, and being known by them, (see ver. 3.) (in the same manner as my Father knoweth me, and I him, my Father owning and giving me perfect knowledge of his will, and I obeying and following my Father in all things); so also I venture my life for my sheep, and will most willingly suffer death, in regard to the benefits that will come to my sheep, my disciples, (all that receive and obey my voice,) by that means.

14 I am the good shepherd, and <sup>6</sup>know my sheep, and am known of mine.

15 As the Father knoweth me, <sup>7</sup>even so know I the Father: and I lay down my life for the sheep. 16. But for you Jews, let me tell you, my flock is not all within this pale of Judæa; I have others that will believe and obey me, receive the faith, beside and beyond the Jewish nation; and the care and rule of those I must undertake, and they will follow my call more obediently than the Jews own and obey me; and all believers, both of Jews and Gentiles,

16 And other sheep I have, which are not of this fold: them also I must <sup>8</sup>bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

<sup>4</sup> and have abundance, καὶ περισσὸν ἔχωσιν. <sup>5</sup> lays down his own life, ψυχὴν αὐτοῦ τίθησιν. <sup>6</sup> I know mine own, and, γινώσκω τὰ ἐμὰ, καὶ. <sup>7</sup> and I know the Father, καὶ γὰρ γινώσκω. <sup>8</sup> lead, ἀγαγεῖν.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again. shall unite very sociably together, and become one fold, under me, the one shepherd of them all, who lay down my life for them also, as well as for the Jews.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 17. This careful discharge of the office intrusted and committed to me by my Father, is that to which it is but proportionable that my Father should love and value and reward me; and therefore it is, that as I venture my life for my flock, so when I shall have lost my life, by the care and power of my Father, I shall be able to rise again, and the lower I suffer here, the higher shall I be exalted, Phil. ii. 9.

19 ¶ There was a division therefore again among the Jews for these sayings. 18. It is not in the power of man to take my life away from me, if I did not thus voluntarily of my own accord lay it down; I can give myself up to be crucified, and then can rise to life again. And thus to do my Father hath appointed me; this is a prime part of my commission.

20 And many of them said, <sup>b</sup> He hath a devil, and is mad; why hear ye him? <sup>b</sup> He is mad (see note [b] ch. vii); why do you give any heed to what he saith?

21 Others said, <sup>c</sup> These are not the words of him that hath a devil. Can a devil open the eyes of the blind? <sup>c</sup> These are neither the words nor actions of a mad-man. Can the devil himself, or consequently his being mad, or possessed with the devil, help him to do the things that he doth? to cure one that was born blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter. 22. And it was the time of the feast of dedication, a feast ordained by the Jews, 1 Mac. iv. 59, and 2 Mac. x. 8, in commemoration of the new consecrating of the altar, after it was profaned by Antiochus, which upon that institution was observed by them at this time, on November 14, and approved here by the presence of Christ, though it were not prescribed by God in the law.

23 And Jesus walked in the temple in Solomon's porch. 23. And according to the custom of that season he walked now in Solomon's porch under covert, as in the summer they used to walk in the open air in the courts without any roof over them.

24 Then came the Jews round about him, and said unto him, How long dost thou <sup>9</sup> make us to doubt? If thou be the Christ, tell us plainly. 24. By this means the people being all in a narrower compass, or lesser room, they came about him close, and said unto him, How long dost thou by obscure expressions continue our doubts whether thou art the Messiah or no? If thou art, tell us perspicuously: see note [a] ch. vii.

25 Jesus answered them, I told you, and ye believed not: the works that I do in 25. Jesus said, I have told you in words significant enough, if ye would believe, and the miracles that I have done (in my Father's name, whom I affirm to have sent me) through his power, and by authority

<sup>9</sup> hold our soul in suspense? ψυχὴν ἡμῶν αἵρεις;



my Father's name, they bear witness of me.

26 But ye believe not, <sup>10</sup> because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me :

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, [*b*] unto whom the word of God <sup>11</sup> came, and the scripture cannot be broken;

from him, have borne testimony that I am sent by him, and therefore that whatever I affirm of myself is true.

26, 27. But all this works no belief in you, which is an evidence and demonstration from the effect, that you are not those sheep that hear the good shepherd's voice, ver. 3, 4, (see note [*d*] ch. vi.,) and are known by him, ver. 14: see note [*a*].

28. And I make that provision for them intimated ver. 10, and my care over them shall be such, that while they keep close to me, no devourer shall ever be able to annoy them or pluck them from me.

29. Certainly my Father is stronger than any that can oppose himself against them, and his special work it is, that all the true sheep of his fold, all truly pious persons, should come to me, and that infinite power of his is engaged for it, that none such shall by any violence be taken from him, deprived of that life which here I promise to give them.

30. And seeing my Father and I are one, it follows that I shall defend them also, and that none shall be able to pluck them out of my hand, ver. 28.

31. Upon this again the Jews attempted to stone him.

32. And Jesus said, Many miracles of mercy to you, miraculous cures, &c., have I wrought, as testimonies of my mission from my Father, and never a destructive one, none that you have been the worse for: for which of these my saving miracles do you destroy me?

33. The Jews said, It is not for any of thy miracles (which are not denied to be all such, and acts of mercy in thee) for which we think thee worthy of death, but because thou hast spoken blasphemy, that is, because thou, who art but a man, makest thyself God by that speech of thine, ver. 30, (see Rom. xvi. 25,) where, though thou calledst God thy Father, yet thou affirmedst that he and thou were one.

34. Jesus answered, These words in the psalmist you cannot but remember, Psalm lxxxii. 6, *I have said, Ye are gods*, and that book is canonical scripture with you.

35. If therefore they who are there spoken of by God, that is, rulers or judges ordinarily so called, who received their commission from men, not from God immediately, (only persons to whom the execution of God's law was intrusted among men,) be by God

<sup>10</sup> for, γὰρ.

<sup>11</sup> was, or was spoken.



himself called gods, and whatsoever is said in the books of scripture is true ;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works : that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him : but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John <sup>12</sup> at first baptized ; and there he abode.

41 And many resorted unto him, and said, John did no miracle : but all things that John spake of this man were true.

42 And many believed on him there.

36. Is it reasonable for you to affirm of him whom God immediately and in an extraordinary manner hath first consecrated, then sent into the world, then by the descent of the Spirit and voice from heaven testified his mission to so eminent (and with so peculiar) an office, that of the Messiah of the world, that he is guilty of blasphemy, for affirming himself to be the Son of God ?

37. If I performed not those works among you, which might testify me to come from God, you might with some reason doubt of me.

38. But if I do, then, though you believe nothing that I say, yet your faith is due to those works of God my Father, wrought by me, by which it is evident that the Father acts in me, and I in him, wholly by his power, and so that he and I are one, which was the speech you charged as blasphemous in me.

39. On this speech again they attempt to lay hands on him, not now to stone him presently, by the law of zealots, as a blasphemer, as ver. 31, but to bring him before the sanhedrim, and charge some other crime against him. But he went out, and escaped their violence at that time also.

40. And in that place, being the place where John had baptized and testified of Christ, they that had heard John, comparing what they remembered from him with what they had by experience seen in Christ, by this means were inclined, many of them, to believe in him.

## CHAP. XI.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord,

<sup>a</sup> which (as is, ch. xii. 3, set down) anointed Christ &c. (see note [b] Luke vii.)

3. These two women being disciples of Christ, known to him, and knowing his kindness to Lazarus, sent unto him,—

<sup>12</sup> was, when he first baptized, ἢν τὸ πρῶτον βαπτίζων.

behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness <sup>b</sup>is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 <sup>1</sup> Then after that saith he to *his* disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews <sup>2</sup>of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but <sup>c</sup>I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, <sup>d</sup>if he sleep, <sup>3</sup>he shall do well.

13 Howbeit Jesus spake of his death: but they thought

<sup>b</sup> of his is designed as a means to glorify God, and for an opportunity for me to shew my power of doing miracles in restoring him to life. See ch. ix. 3.

9, 10. As he that goes in the day, having the light of the sun to shine to him, is in no danger of stumbling, but only in the night, when that light is gone: so, as long as my time of exercising my function here lasteth, there is that providence about me which will secure me from all danger, and, till that time be past, and so that providence withdrawn, I shall be safe; as long as I am about my business on which I was sent I shall fear nothing, no, not though I go to Judæa, where I have by frequent experience found that they seek to kill me.

<sup>c</sup> I will go, that I may—

<sup>d</sup> his sleeping is a very good and known sign that he will recover.

<sup>1</sup> At length after this, *Ἐπειτα*.

<sup>2</sup> but now, *νυν*.

<sup>3</sup> he will escape, *σωθήσεται*.

that he had spoken of <sup>e</sup> taking of rest in sleep.

14 Then said Jesus unto them <sup>f</sup> plainly, Lazarus is dead.

15 And I am <sup>g</sup> glad for your sakes that I was not there, <sup>h</sup> to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, <sup>i</sup> Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came <sup>j</sup> to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will <sup>k</sup> give it thee.

23 Jesus saith unto her, <sup>l</sup> Thy brother shall rise again.

24 Martha saith unto him, I know

<sup>e</sup> sleeping in the ordinary acception of the word.

<sup>f</sup> in words without all obscurity, (note [*a*] ch. vii.)

<sup>g</sup> that you may have the benefit of the miracle to confirm your faith; nevertheless—

<sup>h</sup> Either, Let us go along with our Master and run any hazard that he runneth, or, If we go, we may very probably be stoned, and die as well as Lazarus; referring to the danger mentioned by them, ver. 8: (the latter is the more probable interpretation.)

19. And Martha and Mary being in great sadness, and so keeping themselves up in a close retirement, many of the Jews came to the house to those that were near them, to get access, to bewail the loss, and to rescue them from this great sadness.

<sup>i</sup> enable thee to do it.

<sup>j</sup> I will raise thy brother again to life: see ver. 40.

<sup>k</sup> glad for you (that you may believe) that I was not there, but, χαίρω δι' ὑμᾶς (ἵνα πιστεύσῃτε) ὅτι οὐκ ἦμην ἐκεῖ. ἅλλ'. <sup>l</sup> to those that were about Martha and Mary, πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν.



that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me <sup>7</sup> shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the <sup>m</sup> Christ, the Son of God, which <sup>n</sup> should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but <sup>n</sup> was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, <sup>9</sup> saying, She goeth unto the <sup>10</sup> grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying

<sup>1</sup> I am able to raise the dead to life again whenever I please, whether now or hereafter: one that is a believer and faithful disciple of mine, such as thy brother Lazarus was, I can, though he be dead and buried, raise him presently to life again.

26. And he that is now alive, and so not capable of such a present miracle, shall, if he receiveth and obeyeth my doctrine, though he dies after the manner of other men, rise again unto life immortal: the latter of these thou sayest thou believest, (ver. 24,) but dost thou believe the former also?

<sup>m</sup> Messias, known by the title of "He that cometh," (see note [a] Matt. xi.) the Son of God, who consequently hast power of life and death, and so canst raise him how and when thou pleasest.

<sup>n</sup> continued in that place—

<sup>6</sup> he have died, or, be dead, *καὶν ἀποθάνη*.

*τὸν αἰῶνα*. <sup>n</sup> cometh, *ὁ ἐρχόμενος*.

<sup>9</sup> Or, thinking, supposing: for the Syriac and some copies read *δόξαντες*.

<sup>10</sup> tomb, or monument, *μνημεῖον*.

<sup>7</sup> shall not die for ever, *οὐ μὴ ἀποθάνη εἰς*

unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her <sup>11</sup>weeping, and the Jews also weeping which came with her, he <sup>o</sup>groaned in the spirit, and [a] was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord,

<sup>12</sup> by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe,

thou shouldest see <sup>a</sup> the glory of God?

41 Then they took away the stone from the place <sup>13</sup> where the dead was laid. And Jesus <sup>r</sup>lifted up his eyes, and said, Fa-

<sup>o</sup> was very passionately affected with it, and appeared to be in a great perturbation of mind, which soon broke out into tears, ver. 35.

35. And although he had resolved to raise him from the dead, ver. 23, and though at other times when he meant to do so he had suppressed the mourners' tears, Luke viii. 52, and Luke vii. 13, yet now he indulgeth so much to the justice of their sorrow, as himself to weep with them.

<sup>p</sup> this is the fourth day since his death, and so according to experience of dead bodies, which after a revolution of the humours (which is completed in seventy-two hours) tend naturally to putrefaction, he must needs be putrefied, and so stink before this time.

<sup>a</sup> a glorious miracle wrought on him, by raising him to life again? vv. 23 and 25.

<sup>r</sup> fastened his eyes on heaven, and said—

<sup>11</sup> wailing, and the Jews that were assembled to her wailing, he groaned in spirit, and troubled himself, *κλαύσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας.* <sup>12</sup> he already smells, *ἤδη ὀζει.* <sup>13</sup> In some copies, as also in the Syriac and old Latin and Nonnus, these words, *οὗ ἦν ὁ τεθνηκώς κείμενος*, are left out.

ther, I thank thee  
that thou hast heard  
me.

42 And I knew  
that thou hearest me  
always : but because  
of the people which  
stand by I said *it*,  
that \*they may be-  
lieve that thou hast  
sent me.

43 And when he  
thus had spoken, he  
cried with a loud  
voice, Lazarus, come  
forth.

44 And he that was  
dead came forth,  
bound hand and  
foot with 'grave-  
clothes : and his face  
was bound about  
with a napkin. Je-  
sus saith unto them,  
Loose him, and let  
him go.

45 Then many of  
the Jews which came  
to Mary, and had  
seen the things which  
Jesus did, believed  
on him.

46 But some of  
them went their  
ways to the Phari-  
sees, and told them  
what things Jesus  
had done.

47 ¶ Then gather-  
ed the chief priests  
and the Pharisees a  
council, and said,  
"What do we? for  
this man doeth many  
miracles.

48 If we let him  
thus alone, all *men*  
will believe on him :  
and [*b*] the Romans  
shall come and \*take  
away both our place  
and nation.

49 And one of  
them, named Cai-  
aphas, being the high  
priest that same year,  
said unto them, Ye  
know nothing at all,

\* they hearing me acknowledge it to be done by  
thy power, in answer to my prayers, may by that be  
convinced that I came by commission from thee.

<sup>1</sup> See note [*g*] ch. xix.

<sup>u</sup> It is not a season for us to sit still and do nothing,  
to permit this person to go on without interruption;  
for this man—

\* destroy both our temple and nation, our religion  
and government, and wholly enslave us.

49, 50. And Caiaphas, put into the high priest's  
office by the procurator, (see note [*b*] Luke iii.)  
made a speech, of which this was the sum : This is  
no time of consulting, or considering at large what is  
just to do, in what way of justice to proceed with



50 Nor consider this man; we are to consider what is our interest; that it is expedient for us, that one man should die for the people, and that the whole nation perish not. and it is a politic maxim, that we may do any thing (be it otherwise never so unlawful) to keep the public from destruction.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 51. This he spake in words that were a direct prophecy of what God had now designed should come to pass; not that he meant it in that sense, or thought at all of prophesying, but being in place of authority among the Jews at that time, he was a fit person for God to make use of as his minister, to foretell the purpose of God, that Christ should die for the Jews;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 52. And not for the Jews only, but that he might call all the Gentiles into the same fold, the same church, all the servants of God, all that would receive the faith all the world over.

53 Then from that day forth they took counsel together for to put him to death. 53. From that time they entered into a consultation, which they gave not over till they had contrived it to have him put to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 54. Hereupon Jesus did not publicly (see note [a] ch. vii.) do any thing among the people of Judæa.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, <sup>1</sup> to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, <sup>2</sup> What think ye, that <sup>14</sup> he will not come to the feast? <sup>3</sup> that they might be cleansed from legal impurity, from which till they were cleansed they could not celebrate the passover, and that all that were under any vow of Nazaritism might timely perform it, see note on Acts xxi. 23.

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him. <sup>4</sup> This being that feast unto which every one was to come to Jerusalem, and no excuse being sufficient for not coming but that of invincible necessity, what can be conceived the reason why he cometh not up?

<sup>14</sup> he comes not, οὐ μὴ ἔλθῃ.

## CHAP. XII.

THEN Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that <sup>1</sup>sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, <sup>a</sup> which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but <sup>b</sup> because he was a thief, and had the <sup>2</sup>bag, and bare what was put therein.

7 Then said Jesus, Let her alone: <sup>3c</sup> against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they

3. Then Mary, the sister of Lazarus, not Mary Magdalene, (see note on Luke vii. 6,) took a pound of the richest nard, a very costly ointment, (see note [a] Mark xiv.) and anointed the feet of Jesus—

<sup>a</sup> who was the person that soon after this agreed to deliver him into the hands and power of the Jews,

<sup>b</sup> because he, having the office of receiving all that was brought or presented to Christ, and being a covetous person, who purloined much to his own uses, conceived himself to be a loser by what was thus bestowed on Christ.

<sup>c</sup> she hath performed this as a fit ceremony to solemnize my approaching death, after which, men use to be embalmed with perfumes and spices, &c.

8. And therefore this was a very seasonable charity in her: ye will have opportunities enough to shew your charity to the poor; but this was the last opportunity she could have had of expressing it to me, who am suddenly to be gone from you.

<sup>1</sup> lay at meat, *συνανακειμένων*. <sup>2</sup> purse, *γλωσσόκομον*. <sup>3</sup> she hath observed this for the day of my embalming, *ἐκ τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό*.

might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: 4 Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fearnot, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause

4 Blessed in the name of the Lord be he that cometh, the King of Israel: Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.

10. And seeing that Lazarus was apprehended by the sanhedrim to be so dangerous a means to bring men to believe on Christ, upon consultation it was thought fit to put Lazarus to death.

4 many Jews forsook the Judaical way of opposition against Christ, upon seeing that miracle of his in raising Lazarus.

13. Took palm branches (see note [a] Matt. xxi.) and solemnized his entrance into the city with the ceremonies of a king's inauguration, acknowledging him to be the Messias, (see note [a] Matt. xi.) and using the words of Ps. cxviii. 29, and styling him King of Israel.

14. At the same time also the disciples of Jesus fetching a young ass, and bringing it to him according to his appointment, he rode on it into Jerusalem; and so that other prophecy of scripture, Zech. ix. 9, was fulfilled in him also,

15. Now, O Jerusalem, there is matter of rejoicing to thee; for he that is now thy King cometh in an equipage, not of pomp and state, but of humility, as one that is likely to be author of all good to thee.

16. These things at first his disciples understood not to be a completion of any such prophecy, till the coming of the Holy Ghost upon them after Christ's ascension; then they considered and remembered that that was now done unto him which had been so long ago so plainly prophesied of him.

17. At this time before the people's hosannas those of the multitude that had been present at that mighty work of his in raising Lazarus from the dead, freely made acknowledgment of it in Jerusalem.

18. And that caused the people's coming out to



the people also met him, ver. 13, as to the Messias, whom alone they supposed able to do such a miracle, ver. 11.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, <sup>5</sup> the world is gone after him.

20 ¶ And there were certain [a] Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man <sup>6</sup> should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul

19. Upon this the Pharisees said one to another, We are so far from having suppressed him by all our opposition made against him, that all men believe on him in despite of us, and therefore some other sudden course must be taken with him.

20. There were at this time some Gentile-worshippers, proselytes of the gates, which being not permitted to celebrate the feasts with the Jews, were yet come up to pray in the outward court of the temple.

21. These living not far from Bethsaida, in Galilee, and so having some knowledge of Philip, who was of that city, came to him, and besought him that he would help them to see Jesus, and speak with him.

22. Philip first consulteth with Andrew, and both together mention it to Jesus.

23. Jesus did not refuse or reject these Gentiles from coming to him, but in general words intimated that the preaching the gospel to the Gentiles was now shortly at hand; and in order to that, Christ should be rejected by the Jews, suffer, rise, and ascend to heaven, and then, upon the Jews' obstinate holding out, the gospel should be preached to the Greeks, and all the rest of the heathen world.

24. Assuredly my death, saith he, is a means of bringing more unto the faith than my life would be, as it fares with corn put into the earth, which by that means dies, but arises with abundance of increase.

25. And so in proportion it shall be with you, the venturing of your lives and sticking fast to me, is the thrivingest, surest way of preserving yourselves.

26. If any man will be my disciple, (see note [a] Luke viii.) he must provide to suffer as I shall. And if he thus keep close to me, he shall fare as well as I do; whatsoever he suffer here, be rewarded by my Father abundantly. (See note [d] 1 Tim. v.)

27. I am not impassible, or subject to no affection,

<sup>5</sup> the whole world: for most ancient copies read *ἅλος*.

<sup>6</sup> be glorified, *δοξασθῇ*.

troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there [b] a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that <sup>7</sup> Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness <sup>8</sup> come upon you: for he that

such as desire of life, &c., but in all these just as you are. The apprehension of that which is now approaching is a great perturbation to me; which way shall I turn me? shall I pray to my Father to deliver me from the danger? to rescue me from dying? but this was it for which I came into the world, that I might suffer; and therefore I shall not absolutely pray against that.

28. No; this shall be my prayer, that my Father will so dispose of me, that I may do whatsoever it is that may most tend to the glorifying of his name in me. Upon his saying those words, there came a clap of thunder, and with it a voice from heaven audible, in these words, *I have &c.*

29. And of the multitude there present, some took notice of the thunder with which that voice came, others of the voice itself.

30, 31. Upon this Jesus said to them, This voice from heaven came not to answer or satisfy me, but to convince you, and bring you to the faith, or assure you that my death shall tend to the glory of God, and bringing down of sin and Satan, ch. xvi. 11.

32. And I, being crucified, (see note [h] Matt. i.) will by that means bring a great part of the whole world to believe on me, Gentiles as well as Jews.

33. (This speech Christ meant as an intimation not only that he should be put to death, but also what kind of death this should be, viz., crucifixion, which is an elevation, or lifting up to the cross, and an holding out the hands, as if it were to invite all to him, promising an hospitable reception. See note [d] Luke ix.)

34. To this discourse about his death the people made an objection, that their doctors had taught them out of scripture, Psalm cx, (so the word *law* signifies; see note [b] ch. x.), and perhaps Isaiah xl. 8, that the Messias shall endure for ever, and never die; and, therefore, if it were true what he said, that the Son of man must be put to death, they could not guess what he meant by the Son of man, sure not the Messias.

35. To this he answered, I am not likely to stay long amongst you here on earth; make use of me, the light of the world, while I am with you, or else you are likely to be left in the dark, in a blind unhappy condition for ever; and do not, upon your traditions,

<sup>7</sup> the Christ, ὁ Χριστός.

<sup>8</sup> surprise, καταλάβη.



walketh in darkness knoweth not whither he goeth. persuade yourselves that I shall alway continue among you here, because I am the Messias.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. 36. I shall continue with you but a while; and therefore be sure ye make haste to learn sufficient for your whole lives to come, to get your directions complete, that you may live like Christians. When Jesus had said this, he went away, and concealed himself from them (at Bethany probably) for a while.

37 ¶ But though he had done so many miracles before them, yet they believed not on him: 37. All this did not effectually work on them; but though he had done all these miracles in their sight, yet they did not believe on him.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 38. And thereby the prophecy of Esaias, ch. liii. 1, was fulfilled, which was to this purpose, How few are there that have been by all Christ's miracles convinced that he is the Messias!

39, 40. That other prophecy also had not been fulfilled, had they not thus disbelieved him, wherein the just judgment of God forsaking, and bringing the punishment of blindness upon them, was pronounced by that prophet against the stubborn obdurate Jews, who by this means are likely never to be converted or pardoned.

40 He hath blinded their eyes, and hardened their heart; that <sup>9</sup> they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. 41. These things were spoken by that prophet in setting down a vision of his, when Christ's being on the earth was revealed to him, see note [b] ch. i.

42. Yet for all this, many of the rulers of the people, the members of the sanhedrim, did believe him to be the Messias, such was Nicodemus, ch. iii. 1, &c. But the sect of the Pharisees was of such authority and power in the sanhedrim, and they were so violently bent against him, and all that received him, that as Nicodemus, ch. vii. 50, and xix. 19,

41 These things said Esaias, when he saw his glory, and spake of him. durst not come to him by daytime, so the rest durst not make any public acknowledgment of their believing on him, for fear they should be reproachfully censured (see note [b] ch. ix.), and, being rulers, be turned out of their dignities in the consistory.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43. For they valued their reputation with men, (especially their places in the sanhedrim,) their reputation with the Pharisees, that they were good patriots, constant to their old way, more than the testimony of, or reputation with, God himself: see ch. v. 41.

43 For they loved the <sup>10</sup> praise of men more than the praise of God. 41. glory of men more than the glory of God, δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν—

<sup>9</sup> they see not, μὴ ἴδωσι.  
<sup>10</sup> glory of men more than the glory of God, δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν—



44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, [d] I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

44. The believing on me is nothing else but the believing on my Father, whose commission I have, and whose doctrine I teach.

45. And he that seeth my miracles, in them seeth my Father's power, the works of miracles which I do being wrought by my Father.

46. I am sent by my Father to enlighten the world, to lead them that will receive my doctrine into all that is necessary for them to know for the ordering of their lives, so as will be acceptable to God my Father.

47. They that hear my preaching and reject it, I do not mean to accuse them to my Father, to make any complaint against them; it was not the design of my coming, to accuse any man, and so to bring any judgment on any; it is more agreeable to my design to rescue all out of their sins, and punishment due to them for sin.

48. That which will accuse and condemn such an one is, that what I teach and he despiseth, is the thing that my Father sent me to preach, and that on purpose to bring them to eternal bliss that receive and obey it; and the despising of that which was meant for his so great good, and came backed with authority and commission from God the Father, is an accusation which will be heavily charged on him at the day of judgment.

every word or part of doctrine taught by me, is by express commission of him.

50. And of this I am sure, that obedience to his precepts, as they are now preached by me, is the only way to bring men to eternal life: whatsoever—

### CHAP. XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should [a]depart out of this world unto the Father, having loved

1. Now on the evening, or first part of the paschal day, (see note [c] Mark xiv.,) many hours before the time of dressing and eating the lamb, which was the paschal feast, Christ knowing that he should not live till then, and consequently that what he had to say or do to his disciples before his departure would most

11 Or, *keep them not*: for the King's MS. and the old Greek and Latin read, *φυλάξῃ*, and so the Syriac and other copies.

his own which were in the world, he loved them unto the end.

2 And supper <sup>1</sup> being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to <sup>2</sup> betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he <sup>3</sup> was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the <sup>4</sup> towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Petersaith unto him, Lord, <sup>a</sup> dost thou wash my feet?

7 Jesus answered and said unto him, <sup>b</sup> What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, <sup>c</sup> He that <sup>d</sup> is

fitly be done presently, he thus expressed the constancy of his love and kindness to them.

2. When he was at supper, or, in supper time, (see ver. 12,) (Judas having taken up that diabolical resolution of delivering up Christ to the Jews);

3—5. Jesus knowing sufficiently the dignity of his person, that he was the eternal Son of God, that came from God, and was now near his time of returning to God again, and of taking possession of all power in heaven and earth, yet thus far humbled himself; he riseth from supper, and after the manner of a waiter, puts off his upper garment, and girt his other under garment to him, (see note [b] Luke xii.) and poured out water out of the waterpots or cisterns, (ch. ii. 6,) into a lesser vessel, usual for washing: and then he set himself in all humility, as a servant of the meanest quality, to wash the feet of his own disciples, and then wipes them with the linen cloth about him.

<sup>a</sup> dost thou purpose to wash my feet?

<sup>b</sup> Thou dost not yet understand what this action of mine meaneth; but hereafter, when thou shalt discharge the office of apostle in the church, and consider wherein that dignity especially consists, viz., in serving those who are placed under thee, and in washing from them the sins and sulliages of their earthly affections, which still are apt to remain after they are Christians, and must be daily washed off by the work of thy ministry, then thou wilt consider and discern to what this action of mine emblematically tends.

8. But Peter would by no means let him wash his feet. Jesus therefore saith to him, That which is meant by my washing thy feet is so necessary to thee, viz., the purifying thy affections, that without it thou canst receive no benefit from me.

9. Upon that saying of Christ he replies, Lord, not my feet only—

<sup>c</sup> He that is washed all over already needs no more

<sup>1</sup> being come, or in supper time, *δείπνου γενομένου*. <sup>2</sup> deliver him up, *παράδω*. <sup>3</sup> came forth from God, and departeth to, *ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς—ἐπάγει*.

<sup>4</sup> hath been washed, hath no need but that his feet be washed, but is all clean, *ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοῦς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος*.

[*b*] washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his <sup>6</sup> garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought <sup>d</sup> to wash one another's feet. <sup>d</sup> to minister and serve, and do all offices of charity to one another, and to all that shall be under you, as you are under me, that is, to all believers in the church, and labour to cleanse them from all their sulliages: see ver. 7.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; <sup>e</sup> neither <sup>e</sup> he that is sent greater than he that sent him. <sup>e</sup> nor you my apostles, that I mean to settle governors of the church, greater than I, from whom you have your commission, and by whom you are constituted.

17 And woe be to you, if you do not practise after this example.

18 If ye know these things, happy are ye if ye do them.

19 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

17 This I tell you now (see note [*k*] Matt. xxiii.) by way of prediction, that when my suffering comes, and may be apt to make you waver in your belief of me, your knowing that I foretold you it, may assure you that I know things to come, and the secret purposes of men's hearts before they shew themselves in act, and from thence conclude that I am the searcher of all hearts, and withal that I am the Messias, to whom those prophecies belong.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

<sup>6</sup> own garments, and was lain down, *ἱμάτια αὐτοῦ, ἐναπεσών. ἀπόστολος μελίζων.*

<sup>7</sup> the apostle greater,



20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, <sup>f</sup> doubting of whom he spake.

23 Now there was <sup>g</sup> leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then <sup>h</sup> lying <sup>i</sup> on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom <sup>10</sup> I shall give [*c*] a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the <sup>11</sup> sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Ju-

20. As for the offices of duty, and task, and humility, which I assign you, ver. 14, and now exemplify them to you in myself, you shall not want the comfort and reward of them; for you shall be considered by me (and so shall the reception and entertainment that men shall give to you) as I myself am by my Father.

21. At this time, as he spake these words, Jesus was much troubled, not only in apprehension of the approaching danger, but especially he was grieved to think of it, that any disciple of his should be so wicked and so unhappy, and told them openly and plainly that one of the twelve should be hired and undertake to deliver him up to the Jews to be put to death by them.

<sup>f</sup> much perplexed to think that one of them should be guilty of such a villainy, and not being able to guess who it should be.

23. And John, to whom Christ was very kind, the writer of this Gospel, was placed next to him at the supper.

<sup>h</sup> lying next to him, with his head in Jesus' bosom, ver. 23, saith unto him—

26. He it is to whom I shall give the next piece of bread which I shall take out of the dish or platter, and having given him that mark to know him by, he presently puts his hand into the dish, and takes out a piece of bread, and gives it to Judas Iscariot.

27. And upon his receiving that piece of bread, (together with Christ's telling him distinctly of it, and of the horribleness of the sin and danger, Mark xiv.

21,) and his not yet relenting, the devil entered into him more forcibly than before, ver. 2, and Luke xxii.

3, hurrying him to a speedy execution of his designs, (see the paraphrase on Luke xxii. 3, 4,) which Jesus knowing, said to him accordingly, What thou doest, do quickly; intimating that he was now hastening to do it.

28. This speech they that were at meat with him understood not, unless perhaps John, to whom he had given the token, ver. 26.

<sup>g</sup> lying in Jesus' bosom, ἀνακείμενος ἐν. <sup>9</sup> at the breast of Jesus, ἐπὶ τὸ στήθος. <sup>10</sup> having dipped, I shall deliver the piece, or crust of bread. And having dipped, he gave the crust, ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν. <sup>11</sup> crust, ψωμίον.

das had the <sup>12</sup> bag, that Jesus had said unto him, Buy *those things* that we have need of <sup>h</sup> against the feast; or, that he should give something to the poor.

30 He then having received the <sup>13</sup> sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, <sup>1</sup> Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also <sup>h</sup> glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will <sup>1</sup> lay down my life for thy sake.

<sup>h</sup> See note [c] Mark xiv.

<sup>1</sup> Now is the time come for Christ to suffer, and rise, and return back to heaven, by which means God shall receive glory in him, and consequently shall glorify him immediately.

<sup>h</sup> raise him from the dead, and exalt him to more power and dignity by reason of this his humiliation: and this shall be done presently.

33. My beloved friends, whom I look on as children suddenly to be deprived of their parent, I am now within a very little time to part from you.

34. And being now to take my last leave, I give you this special new command, that from the manner and degree of my love to you expressed in venturing, nay, losing my life for you, ye also learn and practise the same degree of loving one another, that is, that all Christians abound one toward another in all charity, and venture their lives for the good of others, especially for the propagating the gospel, doing good to the souls of other men.

35. This is the badge by which I desire you should be known from all other men of other professions and religions, your living together in the strictest bands of love.

36. Peter not yet knowing what he meant, ver. 33, asketh him whither he meant to go, that they should not be able to follow him. Jesus answers him, that though he could not yet, he should ere long follow him, that the very death which Christ should now suffer should be his lot hereafter.

<sup>1</sup> venture, hazard my life for thy sake.

<sup>12</sup> purse, γλωσσόκομον.

<sup>13</sup> crust, ψωμίον.

him; but ye know him; <sup>6</sup>for he dwelleth with you, and shall be in you.

18 I will not leave you <sup>7</sup>comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: <sup>8</sup>because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, [c] and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

much as visible to outward eyes, but only by inward effects, and so neither known nor valued by them. But by you, I suppose, and all true disciples of mine, he is highly valued, therefore (see note [d] Luke vii.) he shall abide with (not only come to) you, he shall for ever continue among you, ver. 16.

18. Ye are my little children, ch. xiii. 33, and therefore when I leave you I will have more care of you than to leave you destitute, I will hasten to come unto you, as to so many young children deprived of their parents, though I am slain, and so depart from you, yet I will rise again, and give you the comfort of seeing me after my resurrection, see ver. 18.

19. After a little space I shall be taken from this earth, where now I move, and so taken, that the impenitent unbelieving Jews shall never see more of my miracles, which have hitherto been so uneffectual among them, never see me again, (so as to take comfort or reap benefit by seeing me) but it is not my death itself that shall separate me from you, I shall rise from death, and appear to you after my resurrection, and from thence ascend to heaven, there to live eternally; and as that shall be matter of great rejoicing to you, (see note on 1 Thess. iii. 6,) like the joy of one that hath a friend returned to life again, or like the woman's joy after child-birth, ch. xvi. 21, 22, a wonderful reviving after your sorrow for my departure, so shall it be attended with all vital advantages to you, justification, Rom. v. 10, and eternal life hereafter.

20. And when I shall after my death thus appear unto you, and make good what I now promise, then shall ye be convinced, (more perfectly than yet ye have been,) first, that I have taught nothing but what is the will of my Father; second, that by your keeping close to that faith which I have taught you, my power and commission, which I have received from my Father, shall be communicated to you, Luke xxii. 28.

21. And this I say to all obedient servants of mine, whosoever they are, not only to you apostles; every faithful lover of me, ver. 15, shall be loved of my Father, and from me receive that evidence of my love, I will effectually make myself known to him after my resurrection, either by appearing to him myself, or by the testimony of those to whom I will appear.

<sup>6</sup> therefore he abideth with you, and shall be among you, ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῶν ἔσται. <sup>7</sup> orphans, ὀρφανούς. <sup>8</sup> for I live, and ye shall live, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.



22 Judas saith unto him, not Iscariot, Lord, <sup>9</sup> how is it that thou wilt manifest thyself unto us, and not unto the world? 22. Upon this Judas, one of his disciples, still looking after a present shewing himself as a temporal Messias, asked him (see ch. vii. 4.) what was the reason that he would not manifest himself to the world as well as to them?

23 Jesus answered and said unto him, If a man love me, he will <sup>10</sup> keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 23. Jesus answered, The reason is, because the world doth not practise my precepts, which they that do, by that express their love to me, and have this reward from my Father, that he loves them again; and he and I reveal ourselves to such, and delight to dwell with such.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 24. But this is not competible to the world, who neither love nor obey me, nor consequently my Father, whose word it is, and not mine own, which I preach unto you.

25 These things have I spoken unto you, <sup>11</sup> being yet present with you. <sup>d</sup> expound to you all the obscurities of my speeches as far as is useful to your office, (see note [f] 1 Cor. xiii.) and put you in mind of all which I have now said to you, how they are fulfilled, and what they meant: see Acts xi. 16.

26 But the <sup>12</sup> Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall <sup>e</sup> teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27. I take my leave of you, and do it again heartily and affectionately; and that in a special peculiar way from that by which the world uses to do it: they in civility, when they salute you, or take their leave of you, use the like forms, Peace be to you, &c., but either do it formally and heartlessly, or else are not able to do any more than wish it; but I who cordially love, and am able to express my love, will effectually give it to you. Be not either troubled with grief (see note [a] ch. xi.) that I must be taken from you, nor fear what shall befall yourselves.

27 Peace I leave <sup>13</sup> with you, my peace I give unto you: not as the world <sup>14</sup> giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28. I told you, ver. 19, that I am to go away, and after a few days return to you again, (see note [c] Acts xv.) and then return to my Father, from whom I came. If ye were kind to me, ye would have looked upon it with joy, as on a means of dignifying me,

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. sent by him: and so my returning to my Father must needs be the advancing me to an higher condition than that which now I am in.

29 I have not told you all this to afflict you, but to arm you for the expectation of it, by foretelling it, and withal that your seeing my prediction fulfilled may convince you that all which I have said to you is true, and so make you believe on me.

<sup>9</sup> what is the matter, τί γέγονεν.

I abide with you, παρ' ὑμῖν μένων.

<sup>10</sup> observe my word, τὸν λόγον μου τηρήσει.

<sup>12</sup> Paraclete, the Holy, παράκλητος, τὸ Πν.

<sup>11</sup> while

<sup>13</sup> unto

<sup>14</sup> giveth it, give I it to you, δίδωσιν, ἐγὼ δίδωμι ὑμῖν.

come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of <sup>15</sup>this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

30, 31. I shall not now stay long or say much to you, for the imperial power (of the Romans, whose procurator Pilate was) and Satan himself shall join together with the Jews to destroy me: and when they do so, shall find nothing to lay to my charge, nor indeed have they power to do me any hurt; Satan, whose office it is to be God's executioner on sinners, finds no sin in me, so to punish, and so could not put me to death, but that in obedience to my Father's will, I mean voluntarily to lay down my life. Arise from table, let us be gone, meet whatever comes, and, to shew you how willing I am to lay down my life, let us go to the place where Judas waits to betray me, ch. xviii. 3.

## CHAP. XV.

I AM the true vine, and my Father is the husbandman.

1. And as he was going on the way, he said to those that were near him, John, &c., I am the true (see note [f] ch. vi.) generous fruit-bearing vine, Jer. ii. 21, my blood as the blood of the grape shall rejoice the heart of God and man, Judg. ix.<sup>13</sup>; and my Father, who hath thus planted me in this world here below, hath the whole ordering of all that belongs to me, and every branch, every believer, every member of my mystical body.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he <sup>1</sup>purgeth it, that it may bring forth more fruit.

2. Every barren member of my body (every unprofitable disciple or Christian) he proceeds to excision of, every one that is fruitful he diligently pruneth, and useth all other probable means to render it more fruitful.

3 <sup>2</sup> Now ye are clean through the word which I have spoken unto you.

3. You are already sanctified by the operation of my doctrine and spirit upon you, though you may need farther pruning in order to that greater degree of fruitfulness, ver. 2.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

4. Do ye therefore take care, by your obedience and constancy, that I may be so fastened in your hearts, that I may never be out of them, or be provoked to withdraw myself from you, for this presence of mine is absolutely necessary to you to make you fruitful; as a branch cut off from the vine withers presently, is far from bringing forth any fruit, so he that falls off, or is by my Father's just judgment on

<sup>15</sup> Or, *the world* (for the King's MS., and ancient Greek and Latin, and most others, leave out τοῦτον) *cometh, and can find nothing in me*; for the ancient Greek and Latin MS. reads, οὐκ ἔχει εὐρεῖν οὐδέν. <sup>1</sup> *will purge*; the ancient Greek and Latin MS. reads, καθα-

ριεῖ. <sup>2</sup> You are already pure because of the word, Ἥδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: 5. He that adheres and keeps fast to me, and consequently I to him, he, by the grace communicated from me to him, will be enabled to bring forth much fruit, he, and none but he.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

6. If ye break off from me, and are by yourselves as branches separated from me, into whom you are ingrafted by faith and obedience, ye straight wither away, and are fit for nothing but the fire.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 7. As long as you continue obedient to me and my doctrine, all your prayers shall be heard.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 8. Your fruitfulness is that which alone brings in glory to my Father, and which denominates you truly my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love. 9. My love to you is like that of my Father to me, and that must oblige you to take care to do those things which are grateful to me, that I may continue to love you.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 10. And that will be secured by your constant obedience to my commands, as my obedience to my Father's commandments hath secured me of the continuance of his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 11. These things have I largely said to you, that the comfort you have taken in my presence may in my absence continue to you, and by the addition of that comfort of the Spirit, which shall come when I am gone, your joy may abound.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends. 13. No man can express greater love to his dearest friends, than to adventure to die for them.

14 Ye are my friends, if ye do fit of that greatest kindness shall accrue to you, as to



whatsoever I command you. my choicest friends, if ye continue obedient to my doctrine and commands.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 15. And certainly I have long dealt with you as friends, far above the condition of servants, who use not to know their master's intentions or counsels or purposes, but only to do his commands, but I have received you as friends and confidants into my bosom, to make known all my Father's will unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 16. And this I have done toward you by way of prevention, out of free undeserved kindness to you, and of my own accord, put you in this blessed course, enabled you to fructify and bring forth abundance of fruit to the honour and praise of God; appointed you to go abroad into all the world, and bring in an harvest of converts to heaven, which is a real and a durable fruit, and that which shall be advantageous to you also; devolve on you the benefit of having all your prayers heard by God, all your wants supplied by him, which you shall present to him in my name.

17 These things I command you, that ye love one another. 17. All this concerning my love to you I inculcate and repeat on purpose, as an obligation to you, that (as the most eminent way of return which I expect from you to all this) you live in charity one toward another.

18 If the world hate you, ye know that it hated me before it hated you. 18. And if ye find by experience that impious and hypocritical worldlings do, instead of believing, resist and persecute you, there is no reason that this should give you any discouragement; you are to expect that, and arm yourselves against it by this consideration, that such as these persecuted me before you, and so as I began in love to you, so I have had the first taste of the enmity and hatred of the wicked men of this world.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 19. These men's opposing and hating you will be a comfortable symptom to you, that you are a peculiar people of mine, dignified above and separated from the rest of men.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have [a] kept my saying, they will keep your's also. 20. And that you are likely to meet with such entertainment need not be strange to you, when you remember how oft I have foretold you of it, that you could not in reason expect any better treating than I have met with before you; if they have persecuted me, in all probability they will persecute you also, and, on the other side, you have no more reason to expect of the world that it should receive your preaching, than that it should receive mine.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no <sup>5</sup> cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man <sup>6</sup> did, they had not had sin: but now have they both seen and hated both me and my Father.

25 <sup>7</sup> But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me [b] without a cause.

26 But when the <sup>8</sup> Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

21. All the persecutions that shall fall on you, being upon the score of their not believing that God hath sent me.

22. If I had not done what I have among them, they might have had the excuse of ignorance, but now they are utterly without excuse.

23. I have done so much to evidence my being sent from God, that now the opposing me is a malicious resisting of my Father himself.

24. See vv. 22, 23.

25. By this is fulfilled that of the psalmist, Ps. xxxv. 19, they have opposed me when they had all reason to have received and loved me.

26, 27. But at the coming of the Holy Ghost, that pleader or advocate of my cause, (see note [b] ch. xiv.) whom I will send from the Father, that Spirit which proceedeth from the Father, and who by his coming will open men's eyes, and give them a right understanding of me, he shall maintain my cause against all opposers, by coming down on you shall give you assurance of my being sent from God, and by the gift of tongues shall enable you to convince all others, and shall constitute you witnesses of it to all, as being the fittest to do so by your having been eyewitnesses of all that I have done, having been with me at the first, and never departed from me since.

## CHAP. XVI.

THESE things have I spoken unto you, that ye should not be <sup>1</sup> offended.

2 They shall put you out of the synagogues: yea, the time cometh, that

1. All this have I said to fortify you, that you should not be deterred from my service by the hazards which attend it.

2. They shall remove you from their assemblies, (see note [b] ch. ix.) and when they have done so, within a while, they shall think it not only lawful,

<sup>5</sup> pretence, *πρόφασιν*. *εἶχον*.

<sup>7</sup> But that the word written in their law might be fulfilled, they have, *ἀλλ' ἵνα πληρωθῇ—ὅτι ἐμίσησαν*. *σκανδαλισθήτε*.

<sup>6</sup> hath done, they should have no sin, *πεποίηκεν, ἁμαρτίαν οὐκ*

<sup>8</sup> Paraclete shall come, *ἐλθῇ ὁ παράκλητος*.

<sup>1</sup> scandalized,

whosoever killeth you <sup>2</sup> will think that he <sup>3</sup> doeth God service. but acceptable to God, (and of the nature of a sacrifice, which propitiates for other offences,) to put you to death.

3 And these things will they do unto you, because they have not known the Father, nor me. 3. And the ground of their doing so is the great impiety of their hearts, (see note [d] ch. vi.) their not liking either the old commands of my Father, or those which I now bring from him.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. <sup>a</sup> And <sup>4</sup> these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 5, 6. But now as you come to be uppermost in this employment of revealing my Father's will, the opposition will light on you. This departure of mine fills you with sadness, and you are so intent upon the sad thought of it, that you do not ask one question about the end of my journey, or about the benefit that may redound to you by it, and shall certainly do so.

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the <sup>5</sup> [a] Comforter will not come unto you; but if I depart, I will send him unto you. 7. For let me tell you, the Holy Ghost is not to come till after my departing, and his coming shall be of more advantage to you than my staying would be.

8 <sup>6</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 8—11. And when he comes, he will plead my cause against the world, and lay against it all the three sorts of actions that are amongst the Jews usual in their courts, 1st, he shall charge it with the crime of not believing in me, by the gift of tongues, &c., evidencing, that I, that am to be preached by that

9 Of sin, because they believe not on me; means, am indeed the true Messias, and so likewise by the fulfilling those predictions which now I give you; 2dly, he shall vindicate and justify my mission and innocence, by my ascension to heaven, taking me away out of the reach of human malice, and re-

10 Of righteousness, because I go to my Father, and ye see me no more; warding my patience with his consolations; 3dly, he shall urge and work revenge upon Satan and his instruments who crucified me, and retaliate destruction back upon them.

11 Of judgment, because the prince of this world is judged.

<sup>2</sup> shall seem to, δόξει.

<sup>3</sup> offer God an oblation, or worship, λατρείαν προσφέρειν τῷ Θεῷ.

<sup>4</sup> But I spake not these things to you from, ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον.

<sup>5</sup> Paraclete, παράκλητος.

<sup>6</sup> And he, when he comes, shall convince the world concerning sin, and concerning righteousness, and concerning judgment.



12 I have yet many things to say unto you, but ye cannot bear them now.

13 <sup>7</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he <sup>8</sup> shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and <sup>9</sup> ye shall not see me: and again, a little while, and ye shall see me, <sup>10</sup> because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye <sup>b</sup> enquire among yourselves of that I said, A little

12. Beside all that I have yet said, I have many things concerning the Christian law to reveal to you, which being so distant from the law of the Jews, wherein ye have been brought up, and for which you are so zealous, ye cannot yet receive or be patient of them. (See Orig. cont. Cels. l. 2.)

13. But when the Holy Ghost comes, whose title it is to be the Spirit of truth, he shall instruct you what is to be done, teach you the full of my Father's will for the laying aside of the ceremonial external law of the Jews, freeing all Christians from that yoke, &c. For it shall be no private doctrine of his own which he shall reveal to you, but either that which I have already taught, but you have either not observed or forgotten, or that which you have not yet but afterwards to do, (how you are to behave yourselves in the business of the Jews and Gentiles, when the Jews finally reject the gospel, &c.,) and which I have not yet revealed to you, as being not yet seasonable.

14. What he doth shall tend to the illustrating of me, for he, being sent from my Father by me, shall in all things accord with me, and thereby appear to have his message from me, and to declare nothing to you but what he hath from me.

15. And when I say this, I mean not so to appropriate to myself as to exclude my Father, but because all things are common to me and my Father, and because all my will depends on the Father, and because it is my work wholly to attend the will of my Father, therefore, whatsoever of this nature he shall reveal to you, I call that mine, and the revealing of this, his taking of mine and declaring to you.

16. Within a while I shall for a time be taken from you, then again within a little while after that I shall be with you again before my ascension, for it is not possible for me to be held by death, I must arise and go to my Father.

<sup>b</sup> See vv. 23 and 30.

<sup>7</sup> But, δέ.

<sup>8</sup> *receiveth*; the ancient Greek and Latin MS. and most other read λαμβά-

νει. <sup>9</sup> ye see me not, οὐ θεωρεῖτέ με. <sup>10</sup> I go, ὅτι ἐγώ.

while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And [b] in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will

ye shall have a time of mourning, and the world of joy, but your sadness shall be soon turned to rejoicing, and theirs, ere long, into heaviness.

21, 22. Your sorrow at my death shall be like the woman's pangs of travail, but when it shall appear to you that my death doth but usher in my resurrection and ascension, as the pangs of travail do the birth of a manchild, then your sorrow shall vanish in the presence of this joy, which shall be a durable joy.

23, 24. When that Spirit is come, he shall have taught you all things, satisfied all your doubts and ignorances, that you shall not need ask me any more questions. After my departing you shall use a new form in your prayers to God which as yet you have not used, make your requests to him in my name, upon that score of your being my disciples, and my giving you this authority, and whatever tends to the fulfilling of your joy, to your real good, shall be granted to you.

25. My discourse to you hitherto may have had some darkness in it, which I designed on purpose, but the Holy Ghost shall set all before you plainly, (see note [a] ch. vii.) according as it is my Father's pleasure to have things ordered in the church, see ver. 13.

26, 27. And one benefit that by my ascension and the descent of the Spirit shall come to you is, that you shall not need my offering up your prayers for

pray the Father for you :

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31 Jesus answered them, ° Do ye now believe ?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye <sup>12</sup> might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

you, but you may in my name offer them up to God yourselves, and God, out of his love and respect to those that believe on me, and receive me as the Son of God sent from heaven to declare his will to you, shall grant all that you shall ask.

<sup>d</sup> See note [a] ch. vii.

30. Now we discern that as thou knowest all things, so thou art pleased to reveal all saving truth evidently to us of thine own accord ; this convinces us that God sent thee, and that thou camest to reveal his will.

° You speak a little confidently of your belief now, at a distance from danger.

32. But the time is now at hand, that ye shall fly from me to your homes, every one of you ; and so, though ye believe on me, ye will not yet confess me, but forsake me, and, as much as in you is, leave me alone : but, although ye forsake me, my Father will not, he will continue close to me, and acknowledge me even in death itself, yea, and raise me up from death.

33. This I have foretold you, that you may depend on me for all kind of prosperity, and, by consideration of my conquest over all that is formidable in the world, take courage, and hold out against all the terrors and threats of the world, and the sufferings in it.

## CHAP. XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, ° the hour is come ; glorify thy Son, that thy Son also may glorify thee :

° the time of my suffering is come, enable me to go thorough all that is now before me, ready to come upon me, and receive me up into thy glory, ver. 5, that in the strength of my resurrection, the gospel may be received and believed in over the whole world.

<sup>12</sup> may, ἐχῆτε.



2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that <sup>1</sup> they might know thee the only true God, and <sup>2</sup> Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me <sup>3</sup> to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

<sup>1</sup> they know thee, *ἵνα γινώσκωσί σε.*

<sup>2</sup> whom thou hast sent, Jesus Christ, *ὃν ἀπέστειλας ἱησοῦν Χριστόν.*

2. According as thou hast given me power of sentencing all men, condemning or absolving them, which power is to be instated on me at my resurrection, that I may give eternal life to all, whom thou hast so given me, so inclined their hearts that they cordially and sincerely come unto me: see note [*d*] ch. vi.

3. And all that is required to make men partakers of this eternal life, is, beside the knowledge of the Father, the only true God, (together with obedience to his commands formerly revealed by him,) the embracing Christ, and acknowledging his commission from the Father, (and him as the only true God also, 1 John v. 20,) and so receiving and observing all that is said and commanded by him.

4. I have testified and proclaimed thy will here in this world, and so glorified thee here, and have done all which thou hast appointed me to do by way of office or ministry here.

5. And do thou now, O Father, deal with me proportionably, assume this passible, mortal, human nature of mine, wherein I have served thee, unto a participation of that honour and dignity and glory, which, before I took this nature on me, I enjoyed with thee before the foundation of the world, even from all eternity, see Phil. ii. 6, 9.

6. I have made known thy will to those peculiar disciples, ver. 18, whom thou wert pleased by thy grace to fit, and so to bring to me, to undertake my discipleship, and attend me in the nearest relation, who being servants of thine have received my word, and obeyed it as thine, (see note [*d*] ch. vi.) and served me in the publishing of it.

7. These have cordially acknowledged that all that message, ver. 4, on which I was sent was committed to me by thee.

8. For that message by thee committed to me I have committed to them, and they have received it, as that which in my name they will communicate from thee to the world, being sufficiently assured that my coming and preaching was all by commission from thee.

9, 10. I now offer up a prayer peculiarly for them, which I know are most precious in thy sight, (praying for all believers, ver. 20, and at other times, though not now, for his very crucifiers,) and that prayer for that, which for others I cannot pray, a

<sup>2</sup> that I should do it, *ἵνα ποιήσω.*

10 And all mine are thine, and thine are mine; and <sup>4</sup>I am glorified in them.

prayer for their constancy (in persecutions, ver. 15.) and continuance in the faith, and union with me, ver. 12; this I can ask only for believers, (for they only are capable of it,) not for the world of impenitent unbelievers, (who will be sure to despise and trample on, and persecute them, ver. 14,) for believers I say, and peculiarly for my disciples, whom thou, by having given them to me in an eminent manner, must look on as thine own, and also reward them, for having received, and confessed, and performed service to me.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, <sup>5</sup>keep through thine own name those whom thou hast given me, that they may be one, as we are.

11. And this, because now I am likely to leave them to hazards and persecutions, and whilst I am a leaving the world they tarry in it: therefore, holy Father, I beseech thee, take them into thy tuition, and protect them in the discharge of their apostleship, which after my departure lies wholly on them; keep all my disciples by thy power, (and by that declaration of thy will, which thou hast afforded me by the gospel, thy power unto salvation of all believers,) from peril and defection, that they may live to teach and preach uniformly (all agreeing in the same) what I have taught them, in like manner as I have taught (without any alteration) what I had from thee.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

12. All this while of my continuing among them I have laboured, by revealing thy will to them, to confirm them, and also to preserve them from danger, and it hath succeeded well: of all those whose hearts were by thy preventing grace so prepared, as that they came to me and undertook my service, (see note [d] on ch. vi.,) none hath miscarried or fallen off, (see ch. xviii. 9, and here ver. 15,) but only that wicked traitor prophesied of, Psalm cix.

13 <sup>6</sup>And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

13. But now that I am to depart from them, I beseech thee, and express this request of mine publicly, while I am here, that that courage which I exhort them to, and that cheerfulness, in passing through all hazards, may, by their knowing that I thus pray for them, be confirmed in them, and that the joy, which my presence among them now maintains and holds up in them, may be continued to them completely when I am gone, by remembering what I have now done for them.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take

14, 15. By receiving that doctrine which I have taught them from thee they are sure to be persecuted by the

<sup>4</sup> I have been glorified, δεδόξασμαι.

<sup>5</sup> keep them through thy name which thou hast given to me: for the King's MS. and many ancient copies read, ᾧ δέδωκας μοι, and so the Syriac, Euthymius, Theophylact, Cyril.

<sup>6</sup> But now I come to thee, Νῦν δέ—



them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world. They fall not off from thee, nor miscarry in the approaching danger, (see ver. 12. ch. xviii. 9,) but live to testify thy truth to the world.

17 Sanctify them through thy truth: thy word is truth. 16. They will not be for the world to like or entertain any more than I have been.

18 As thou hast sent me into the world, even so have I also sent them into the world. 17. Be thou pleased therefore to set them apart, to fit them, and consecrate them for the preaching of thy truth, the gospel. (See ver. 19, and St. Chrysostome.)

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 18, 19. For to this office and undertaking they are sent by me, as I was by thee, (see ch. xx. 21,) therefore I intercede, and withal I offer myself up a sacrifice, for the consecrating of them, that they may do as I do, venture their lives in the preaching thy will, and by this offering of mine, as the ceremony of their consecration, be consecrated, or set apart for that function.

20 Neither pray I for these alone, but for them also which shall believe on me through their word; 20, 21. And what I beg for them I beg also for all succeeding believers, which shall by them hereafter be brought to the faith, (and succeed them in the government of the church,) that they also may accord and continue uniformly in one faith and doctrine, that which I from thee have taught, and this by obeying our example, following the copy which we have set them, by agreeing one with the other in all things, that so this agreement of all (thee, and me, and them) may be a powerful means of convincing the world that I am sent by thee, which the divisions (and dissensions) of my disciples may bring into suspicion.

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22. As for my disciples, (to whom he returns again, the 20th and 21st verses being included in a parenthesis, see note [d] ch. vi.) to this end I have furnished them with the power of working miracles, (called the glory of God, ch. xi. 40, and the glorious things done by him, Luke xiii. 13,) that they may preach this doctrine. Do thou therefore sanctify them also, that as I have been able to do whatsoever works of power thou art able to work, so they may be able to do also, through the presence of our power working in them.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23. I working in, and enabling them, as thou dost me, that they may be thus fitted and consecrated to their office, in being partakers of the same miraculous power, and through zeal to thy truth, confer all their

<sup>7</sup> for, or, in, ἐν.

<sup>8</sup> for, or, in, ἐν.

<sup>9</sup> Yet do I not pray for them only, οὐ—δὲ—

<sup>10</sup> perfected into one, τετελειωμένοι εἰς ἓν.



that thou hast sent me, and hast loved them, as thou hast loved me.

endeavours to the propagating thereof. And this, as it may appear to be an effect of thy favour toward them, in like manner as it was to me, will be a means of convincing the world that thou hast sent me, and in like manner them also, because such power can be had from none but thee.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou <sup>11</sup> hast given me: for thou lovedst me before the foundation of the world.

24. And for all that thus sincerely come from thee to me, which from being thy servants come and receive, and believe in me, (see note [d] ch. vi.,) obey my message also, for them I pray, that they may follow me to heaven, that they may manifestly see the honour wherewith thou hast magnified me, (an effect of thine infinite love towards me,) before all eternity, and not look on me any longer as a mortal passible man, such as now I am, see ver. 5.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

25. And yet for all this, righteous Father, the rulers and great men of the world do not acknowledge thee after all thy goodness to them, as appears by their not receiving of me, who am sent by thee; but as I have received the revelation of thy will, known thy secret counsels, so, though the world have not, yet these disciples of mine, for whom I now pray, have been convinced, and acknowledge that I come from thee.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

26. And therefore I have revealed thee, and thy attributes, and purposes to them, and will do so still; that as thou hast expressed thy love to me, so I may express mine to them, and enable them to work the same works that I am able to work.

## CHAP. XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, <sup>a</sup> knew the place: for Jesus oftentimes <sup>1</sup> resorted thither with his disciples.

<sup>a</sup> knew that to be the place where Jesus used to be, and where he would be found at this time: for Jesus oftentimes resorted thither—

3 Judas then, having received a band of men and officers from the chief priests

3. Judas therefore furnishing himself with a band of soldiers, and some of the ministers of the sanhedrim, cometh to that place with candles and lamps,

<sup>11</sup> Or, *gavest me before the foundation of the world, because thou hast loved me.* <sup>1</sup> assembled there with his, *συνήχθη ἐκεῖ.*

and Pharisees, com-  
eth thither <sup>2</sup> with  
[a] lanterns and  
torches and weapons.

4 Jesus therefore,  
knowing all things  
that <sup>3</sup> should come  
upon him, went forth,  
and said unto them,  
Whom seek ye?

5 They answered  
him, Jesus of Naza-  
reth. Jesus saith un-  
to them, I am *he*.  
And Judas also,  
which betrayed him,  
stood with them.

6 As soon then as  
he had said unto  
them, I am *he*, <sup>b</sup> they  
went backward, and  
fell to the ground.

7 Then asked he  
them again, Whom  
seek ye? And they  
said, Jesus of Na-  
zareth.

8 Jesus answered,  
I have told you that  
I am *he*: if therefore  
ye seek me, <sup>c</sup> let these  
go their way:

9 That the saying  
might be fulfilled,  
which he spake, Of  
them which thou  
gavest me have I lost  
none.

10 Then Simon Pe-  
ter having a sword  
drew it, and smote  
the high priest's ser-  
vant, and cut off his  
right ear. The ser-  
vant's name was  
Malchus.

11 Then said Jesus  
unto Peter, <sup>d</sup> Put up  
thy sword into the  
sheath: the cup  
which my Father  
hath given me, shall  
I not drink it?

12 Then the band  
and the <sup>e</sup> captain and  
officers of the Jews

many of both sorts, (which, though it were full moon,  
might yet be needful, by reason of clouds,) and with-  
al, weapons, to apprehend when they had found him.

4. Jesus therefore knowing all that was done by  
them, and what was approaching to him, went forth—

<sup>b</sup> the soldiers &c. went backward—

<sup>c</sup> let my disciples, all but myself, be dismissed, or  
not apprehended.

9. And by this means that speech of his (see ch.  
xvii. 12, 15.) had another, beside the ordinary comple-  
tion, that no one of his disciples was cut off with him.

<sup>d</sup> This ought not to have been done by thee: shall I  
not suffer patiently, without resisting, what my hea-  
venly Father hath determined I shall suffer?

<sup>2</sup> with lights and lamps.  
<sup>4</sup> colonel, *χιλαρχος*.

<sup>3</sup> were coming upon him, came out, *τὰ ἐρχόμενα—ἐξελθόν—*

took Jesus, and bound him,

13 And led him away to <sup>e</sup> Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did <sup>f</sup> another disciple: that disciple was known unto the high priest, and went in with Jesus into the <sup>g</sup> palace of the high priest.

16 But Peter stood at the door without. Then went out <sup>h</sup> that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake <sup>h</sup> openly to the world; I ever taught in the synagogue, and in the temple, whither

<sup>e</sup> See Luke iii. 2.

14. This was that Caiaphas, who spake those words in the sanhedrim, as they were consulting about Christ, ch. xi. 50, that it was expedient—

<sup>f</sup> John.

<sup>h</sup> John, who was known unto the high priest—

<sup>h</sup> publicly before an assembly, (see note [a] ch. vii.)

<sup>g</sup> hall, ἀδελφόν.

G g



the Jews <sup>6</sup>always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, <sup>1</sup>one of the officers which stood by <sup>7</sup>struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also <sup>one</sup> of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the <sup>8</sup>hall of judgment: and it was early; and they themselves went not into the judgment hall,

<sup>6</sup> Or, *come together from every place*: for some copies read *πᾶντοθεν*, but the King's MS. *πάντες οἱ Ἰουδαῖοι*, *all the Jews assemble*.

<sup>7</sup> Or, *gave Jesus a blow with a rod or wand*, *ἔδωκε βάτισμα τῷ*: see note [m] Matt. xxvi.

*πατρίδιον. ἦν δὲ πρωΐα.*

<sup>1</sup> one of the apparitors or sergeants that were there, thinking himself authorized to do it by the judgment of Zelots, struck Jesus, as one that had violated the sanctity of the high priest.

23. Jesus answered him, If there were any ill in my speech, accuse me and prove it; but if there were no crime in me, why dost thou strike me?

25. And in Caiaphas's hall Simon Peter stood—

[b] lest they should be <sup>k</sup> defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, <sup>l</sup> Take ye him, and judge him according to your law. The Jews therefore said unto him, <sup>o</sup> [c] It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, <sup>m</sup> Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, <sup>n</sup> Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

<sup>k</sup> legally polluted by being present among the heathen or Roman soldiers, which being a legal pollution would make it unlawful for them to eat the passover.

<sup>l</sup> Do ye take him, and proceed with him according to your own laws. But they replied, You know that we cannot proceed in a capital manner, according as our laws require, the power of punishing capitally being taken away from us by the Romans.

32. Jesus had foretold that he should be lifted up or crucified, which was a Roman punishment; this prediction of his was now to be fulfilled, and to that tends the Jews' saying, that the power of putting men to death was taken from them, and was only in the power of the Roman procurator.

<sup>m</sup> Dost thou ask this question for thine own satisfaction, or as a crime laid to my charge by the Jews?

<sup>n</sup> Can I know what the Jews out of their books and prophecies expect and promise themselves? The Jews have laid this to your charge, that you pretend to be their king; what have you done to give occasion to this charge?

36. In answer to Pilate's question, ver. 33, Jesus said, I pretend not to, nor aim at any earthly kingdom: if I did, I should engage my followers in a military manner to assist me as their king, and defend me from being delivered into the Jews' power; but now, by the contrary, (as appears by the reproof of Peter, ver. 11,) it appears that I do not pretend to any such earthly kingdom.

<sup>o</sup> We have no authority.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, ° Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, ° What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should ° release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

° It is as thou sayest; I am a king; I was born in human flesh to this end, namely, to be a king, Luke i. 32; and for this cause came I into the world, (see note [a] ch. i.,) that I should testify the truth of God: therefore I testify this, and every servant of God is convinced of it, and accordingly receives and obeys me.

° What meanest thou by the truth?

° set one prisoner at liberty, at your entreaty, at the passover—

40. No, by no means; but release to us Barabbas. This Barabbas was one that in an insurrection had been guilty of murder, Acts iii. 14, and was a robber also.

## CHAP. XIX.

THEN Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they <sup>1</sup> smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, ° that ye may know that I find no fault in him.

5 Then came Jesus

1. Then Pilate thinking to satisfy the Jews' importunity by inflicting this lighter punishment on him, appointed Jesus to be scourged, meaning, when he had done so, to release him: see Luke xxiii. 16.

3. And saluted him as a mock king of the Jews—

° and profess to you, that having scourged him, I found nothing capital in him, or which may deserve farther punishment, or indeed any at all.

<sup>1</sup> Or, *struck him with rods or cudgels*, ἐδίδουν αὐτῷ ὀπίσματα: see note [m] Matt. xxvi.



forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, <sup>b</sup> Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he <sup>c</sup> made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more <sup>d</sup> afraid;

9 And went again into the judgment hall, and saith unto Jesus, <sup>e</sup> Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, <sup>f</sup> Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, <sup>g</sup> Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And <sup>h</sup> from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a

<sup>b</sup> See him that ye accuse for taking upon him to be king of the Jews; these are all the ensigns of his dignity: you see he hath been scourged and reproachfully used: this may suffice for any fact by him committed: Luke xxiii. 16.

6. When therefore those of the sanhedrim, and the officers that attended them, saw him, they called to have him crucified; but Pilate professed he could find nothing for which to do it, and therefore they must do it themselves, if they would have it done, for he could not.

<sup>c</sup> took upon him to be the Son of God.

<sup>d</sup> afraid of passing any sentence against him.

<sup>e</sup> What is thy stock, or extraction? But Jesus—

<sup>f</sup> Wilt thou behave thyself thus obstinately toward me, who have it in my power either to put thee to death or to free thee from it?

<sup>g</sup> I am under no crime at all in which thou mayest find the right of putting me judicially to death; and having the whole host of angels at my command, I am also able to rescue myself out of thy hands; so that thou hast neither right nor power to inflict any punishment on me, were it not that God, who is my Father, hath in his great wisdom and divine counsels, for most glorious ends, to the good of the world, determined to deliver me up into thy power, to suffer death under thee. And this is a great aggravation of the sin of Judas, and the Jewish sanhedrim, he to deliver me up to them, they to make thee their instrument to serve their malice, in crucifying me, not only an innocent person, but even the Son of God himself. This they have had means to know better than thou, and therefore though thy sin be great, yet theirs being against more light, is much more criminal, and shall accordingly be more severely punished.

12. This speech of Christ's was so resented by Pilate, that from that time he was very solicitous to have him set at liberty. But the Jews' clamours and threats overawed him, telling him that this Jesus was a stirrer of sedition and disturber of the government,

<sup>h</sup> from hence, ἐκ τούτου, either from this time, or this thing, hereupon.

king <sup>3</sup> speaketh against Cæsar. and if he did not put him to death he should not perform the part of a procurator of the Roman empire.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but [a] in the <sup>1</sup> Hebrew, Gabbatha.

<sup>i</sup> Syriac.

14 And it was the preparation of the passover, and [b] about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he [c] bearing his cross went forth <sup>6</sup> into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote <sup>k</sup> a title, and put it on the cross. And the writing was, JESUS <sup>6</sup> OF NAZARETH THE KING OF THE JEWS.

20 This title then

14. And it was the paschal day of preparation to the feast of unleavened bread, and it was toward noon or mid-day: and he saith unto the Jews—

16. Thereupon he passed sentence against him, according to the votes of the Jews, that he should be crucified; and the soldiers, ver. 23, led him away to execution.

17. And a cross being laid on his shoulder, he was led toward a place called in Syriac Golgotha, that is, the place of a skull, (but by the way they met Simon of Cyrene, and made him carry the cross part of the way.)

<sup>k</sup> the cause of his death, his accusation, (see note [b] Mark xv.) and put it on the cross—

<sup>3</sup> opposeth Cæsar, ἀντιλέγει τῷ Κ.

<sup>6</sup> The ancient Greek and Latin MS. read, ἦν ὥστε τριῖτη, it was about the third hour; but the King's MS., ἦν ὥς ἕκτη, it was about the sixth.

<sup>6</sup> to the place, εἰς τὸν—

<sup>6</sup> the Nazarene, ὁ Ναζωραῖος.

read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in <sup>1</sup> Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, <sup>m</sup> What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* <sup>n</sup> coat: now the coat was without seam, woven from the top through-out.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and <sup>7</sup> for my vesture they did cast lots. <sup>o</sup> These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and <sup>p</sup> the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

<sup>1</sup> Syriac words, but Hebrew letters, and in Greek and Latin words.

21. Then they of the Jewish sanhedrim said to Pilate—

<sup>m</sup> The inscription shall not be altered.

<sup>n</sup> under garment, (see Luke xxiii. 34,) which was woven all of one piece.

<sup>o</sup> This therefore was exactly, according to that prediction, done by the soldiers.

<sup>p</sup> John, he said unto his mother, John shall supply the place of a son to thee, to sustain thee: (see note [b] 1 Tim. v.)

<sup>7</sup> for my *vestment*, (or, *coat*, ver. 23,) ἐπὶ τὸν ἱματισμὸν μου



27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for <sup>9</sup> that sabbath day was [d] an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that

27. And to John, Deal thou with her as with thine own mother: whereupon John took her home to his own house with him.

28, 29. After this, Jesus considering that all this while, or thus far, all the prophecies concerning him had punctually been fulfilled, to give farther occasion to the fulfilling that of Psalm lxix. 22, he saith, I thirst. Or, seeing that now all was completed, save only that one particular prediction, he calls for somewhat to drink, knowing that, according to that of the psalmist, they would give him vinegar: and accordingly so they did.

30. And as soon as he had drunk of that, he said aloud, All prophecies are now fulfilled, as far as belongs to my life; and bowing his head, as in a gesture of adoration and prayer, he said, Father, into thine hands I commend my spirit; and so expired.

31. Then the Jews, that the bodies of the dead might be quickly taken from the cross, and not hang there on the day following, which was the first day of unleavened bread, (to which this day of the pasch was the eve or preparation,) and also Saturday, and so a feast and a sabbath together, besought Pilate—

32. The soldiers therefore, according to appointment, went to take them down; and lest there should be any life in them, and so being taken down they should run away and escape, they brake the legs of the two thieves,

35, 36. And John, the writer of this, testified the

<sup>9</sup> as yet were finished, or, fulfilled, ἄρτι τετέλεσται.

<sup>9</sup> that was a great sabbath day.

[e] saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. truth of it; and his testimony, though of a single witness, is worthy of belief, because he was an eyewitness, and the thing testified agrees with a prophecy, Psalm xxxiv. 20, *A bone &c.*

36 For these things were done, that the scripture should be fulfilled, *A bone of him shall not be broken.*

37 And again another scripture saith, [f] They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in [g] linen clothes with the spices, as the manner of the Jews is to <sup>11</sup> bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore <sup>a</sup> because of the Jews' preparation day; for the sepulchre was nigh at hand.

37. Zech. xii. 10.

<sup>a</sup> not following him openly, for fear of the Jews—

<sup>r</sup> See ch. iii. 2.

41. Now near the place of his crucifixion there was a garden, where this Joseph had a tomb, (Matt. xxvii. 60,) which he had newly hewed out for his own use, and nobody had as yet ever been buried in it.

<sup>6</sup> See ver. 31.

<sup>10</sup> swathes.

<sup>11</sup> embalm, ἐνταφιάζειν.

## CHAP. XX.

THE first day of the week <sup>a</sup> cometh Mary Magdalene <sup>1</sup> early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

<sup>2</sup> Then she runneth, and cometh to Simon Peter, and to <sup>b</sup> the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

<sup>3</sup> Peter therefore went forth, and that other disciple, and came to the sepulchre.

<sup>4</sup> So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

<sup>5</sup> <sup>2</sup> And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

<sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

<sup>7</sup> And the napkin, that was about his head, not lying with the linen clothes, but <sup>3</sup> wrapped together in a place by itself.

<sup>8</sup> <sup>4</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

<sup>9</sup> For as yet they knew not the scrip-

<sup>a</sup> came Mary Magdalene (and divers other women, that had followed Jesus in his lifetime, Luke xxiv. 10.) early, when it was yet dark—

<sup>b</sup> John, the writer of this Gospel, and told them, The body of the Lord is taken out of the sepulchre—

8. And then upon his report John also, that other disciple which came before Peter (see note [c] ch. i.) to the sepulchre, went in, and saw how the swathes and napkin were laid, and believed what Mary and Peter had told him, and was thereby convinced that he was risen.

9. For as yet they were not assured by the prophecies of scripture that it was to be so, neither did

<sup>1</sup> in the morning, πρωι. <sup>2</sup> And stooping down to look, he sees the swathes, και παρακύβας βλέπει— <sup>3</sup> folded up, εντετυλιγμένον. <sup>4</sup> Then therefore, τότε ουν.



ture, that he <sup>5</sup> must rise again from the dead. they believe the testimonies of those that saw him risen, Mark xvi. 11—14.

10 Then the disciples went away again <sup>6</sup> unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping : and as she wept, she stooped down, and [a] looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, <sup>c</sup> where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, <sup>d</sup> and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master.

17 Jesus saith unto her, <sup>e</sup> Touch me not ; for I am not yet as-

<sup>c</sup> of the tomb.

14. And having said so, and received answer from the angels that he was risen from the dead, and that she should go and tell his disciples, &c., Matt. xxviii. 5, 6, Mark xvi. 6, 7, Luke xxiv. 6, she went from the sepulchre toward the place where the disciples were, Matt. xxviii. 8, and as she goes, (see note [a],) she sees a person standing, which indeed was Jesus, though she knew him not.

<sup>d</sup> and I will carry him to his grave again, or provide some other burying-place for him.

<sup>e</sup> 'This is not a time for me to company with you,

<sup>5</sup> ought to rise, *δεῖ αὐτὸν*.

<sup>6</sup> to themselves, *πρὸς ἑαυτοὺς* : see note [a].

cended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ 7 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, *Peace* be unto you: as *my* Father hath sent me, even [*b*] so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, [*c*] Receive ye the Holy Ghost:

23 [*d*] Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called

<sup>1</sup> doors of the room where they were together were shut, for the more secrecy to avoid danger from the Jews, came Jesus—

<sup>2</sup> I take my leave of you, (see ch. xiv. 27.) and do now give you the same commission to execute in the church when I am gone, which my Father gave me at my coming.

<sup>h</sup> and by that emblem signified to them the Holy Ghost which should shortly come down upon them, (and thereby all those gifts of the Spirit of God which should be necessary to fit them for the discharge of their office,) Acts ii. 1, till which time they were to wait at Jerusalem, Luke xxiv. 49.

23. See note [*h*] Matt xvi., and tract, Of the Power of the Keys.

<sup>1</sup> otherwise called Didymus, which by interpretation signifies the twin, was not with them—

<sup>2</sup> And when it was evening, that day being the first day of the week, and the doors being shut, Ὡς οὖν ὅψις, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, <sup>a</sup> the twin, Δίδυμος.

was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, <sup>k</sup> I will not believe.

26 ¶ And <sup>l</sup> [e] after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, <sup>m</sup> My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: <sup>n</sup> blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the <sup>o</sup> Christ, the Son of God; and that believing ye might have life through his name.

<sup>k</sup> I shall not be persuaded that it is he.

<sup>l</sup> the week after, the next week, that day seven nights, the disciples were again met at the service of God, and Thomas was with them, and when the doors had been fast shut, for the more secrecy and security, Jesus again, as ver. 19, came in upon them, and stood in the midst—

<sup>m</sup> I acknowledge that thou art my very Lord and Master, and that is an evidence to me that thou art the omnipotent God of heaven.

<sup>n</sup> thy faith would have been more excellent, and more eminently rewardable, if without such demonstrative evidence thou hadst believed; and so is their faith who have believed without it.

<sup>o</sup> Messiah.



## CHAP. XXI.

AFTER these things Jesus shewed himself again to the disciples at the <sup>a</sup> sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called <sup>1</sup> Didymus, and <sup>b</sup> Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his <sup>2</sup> [a] fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other

<sup>a</sup> lake of Gennesaret (see note [c] Luke viii).

<sup>b</sup> Bartholomew perhaps (see note on ch. i.), and James and John, and two other of his disciples.

3. And Simon returning to his trade again, called the rest to go to fishing, and they agreed to do so. And they went forth—

4. But either he was so disguised, or their eyes so held by God's power and pleasure, that though they saw a man, they knew not who it was.

5. Then Jesus calling to them in a familiar manner, asked them, saying, Have ye any meat?—

7. Hereupon John told Peter, Assuredly it is Jesus. Now when Peter heard it was Jesus, he would not stay, but only put on his upper garment, (having nothing before but his inner garment upon him,) and went into the lake to go to him.

8. And the rest of them did not so, but being not

<sup>1</sup> the twin, Δίδυμος.

<sup>2</sup> upper garment, or, apron about him, τὸν ἐπενδύτην.

disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, <sup>c</sup> they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and <sup>d</sup> taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, <sup>e</sup> Simon, son of <sup>3</sup>Jonas, [<sup>b</sup>] lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second

far from land, where Jesus was, went to him by boat, dragging the net full of fishes along with them.

<sup>c</sup> they discern a greater miracle than the former, a fire of coals, and a fish laid on it, and bread, all created or produced out of nothing by the power of Christ.

11. Simon went into the ship, or boat, and drew the net to land—

<sup>d</sup> took bread and fish, and eat himself, and gave them to eat, to signify to them the reality of his resurrection: see note [<sup>f</sup>] Matt. xxvi.

14. This was the third day of Christ's appearing to his disciples after his resurrection, though the sixth time of his appearance, and the fourth that he appeared to the disciples, yet the third time also that he appeared to all, or more of them together.

<sup>e</sup> Peter, is thy love to me so great as thou didst seem to affirm it, when (Matt. xxvi. 23.) thou saidst, though all men should forsake me, thou wouldst not? Is thy love surpassing the love of all other my disciples? Or is thy love agreeable to this thy expression of it, in casting thyself into the sea to come to me? ver. 7. And he answered, Lord, thou knowest that I love thee sincerely, though now, being taught by my former fall, I shall not make comparison with all others. He saith unto him, Let thy love be expressed to me in thy care of that flock committed to thee.

<sup>3</sup> John: for the Greek and Latin copy reads, *Ἰωάννου*, others, *Ἰωαννά*, and Nonnus, *Ἰωαννῶ*.

time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, \*When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, <sup>b</sup>If I will that he tarry [c] till I

17. Jesus, to exemplify to him how he was to use the power of the keys promised to him, Matt. xvi., calls him here three times (proportionably to his threefold denial) to confess Christ, and his love to him, and so to clear himself, 2 Cor. i. 11.

\* In the former part of thine age, thou hast been free to do what even now thou didst, ver. 7, to live at thine own pleasure; but age shall bring pressures and afflictions on thee: within forty years thou shalt be taken, and do as captives do when they yield to the greater force, and be bound (see note [δ] Luke xii.), and carried to the cross, the place of execution.

19. This speech of Christ's was a figurative expression that crucifixion was the kind of death by which he should confess Christ. And to this he added these words, Follow me; that is, Thou shalt follow me in sufferings, as before thou didst in discipleship.

† John, Christ's beloved disciple, who at his last supper was next unto him, ch. xiii. 13, and asked him that question, Lord, which is he that betrayeth thee?

‡ but what shall this man's fate be?

<sup>b</sup> I told you of some that should escape the fury of the evil times approaching, and continue to the time that I shall come in judgment against Jerusalem, and destroy it by the Romans; and what harm is it to thee? and how art thou concerned to know if John

<sup>4</sup> but what shall this man? οὗτος δὲ τί;



come, what *is that* to thee? follow thou me. be one of these? Thou art likely to follow me to the cross, and the cheerful doing of that becomes thee better than this curiosity.

23. <sup>5</sup> Then went this saying abroad among the brethren, that that disciple <sup>6</sup> should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, [*d*] I suppose that even the world itself could not contain the books that should be written. Amen.

24. This is he that is the author of this Gospel, which he preached in Asia, and about two and thirty years after Christ's ascension, by the entreaty of the Asian bishops, wrote and published it; and the Christians of Asia, especially of the church of Ephesus, know so much of his good life, miracles and veracity, and withal of the agreeableness of his time of death with what is here affirmed to be foretold by Christ, that we cannot but approve his testimony, and affix our seal to all that is in this Gospel affirmed by him.

25. Thus much was written by St. John, but much more was done by Jesus, many miracles &c.: all which, if they were distinctly set down in writing, they would even fill the world, the volumes would be so many. Amen.

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## THE ACTS

OF

## THE HOLY APOSTLES.

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### CHAP. I.

**T**HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 1. THE Gospel which I wrote was designed by me to set down for the use of all Christians (see note [*c*] Luke i.) a relation of all things which Jesus both did and taught: see note [*a*] Mark ii.

2. Until the day in which he was taken up, after that he through the Holy Ghost had given apostles, and said, Receive the Holy Ghost, ver. 22, 2. From the time of his birth to his assumption to heaven, before which, on that very day that he rose from the dead, John xx. 19, he breathed on his chosen

<sup>5</sup> *Hereupon, or Therefore, οὖν.* <sup>6</sup> *dieth not, οὐκ ἀποθνήσκει.*

commandments unto the apostles whom he had chosen :

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and <sup>1</sup> speaking of the things pertaining to the kingdom of God :

4 And, <sup>2</sup> being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 <sup>3</sup> For John truly baptized with water; but ye shall be [a] baptized with the Holy Ghost not many days hence.

6 <sup>4</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or [b] the <sup>5</sup> seasons, which the Father hath put in his own power.

8 But ye shall receive <sup>6</sup> power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

and so by virtue of the power committed to him by his Father, who formerly had sent him, ver. 21, he gave them commission in like manner, and delegated the government of his church to them, and commanded them to preach, and by testifying his resurrection from the dead to confirm his doctrine to all the world.

3. To which end he appeared to them after his resurrection, and gave them many sure evidences that it was truly he, and talked with them of the church which should be planted and ruled by them, and of many other things concerning the gospel, (and his dealing with the enemies thereof. See ver. 7, and note [g] Matt. iii.)

4, 5. And as he eat and drank, and was familiarly conversant with them, thereby to give them all possible assurance of the truth of his resurrection, and so of his power and Godhead, and that he was indeed the undoubted Messiah, (see note [f] Matt. xxvi.) he gave them order after this manner: Go not from Jerusalem suddenly, but there expect a while the completion of that promise which I gave you from the Father, in these words, when I told you, that as John baptized his disciples with water, so you should have to that an addition of the Holy Ghost's coming down upon you within a while, till which time you were to stay here at Jerusalem, and not go about your business of preaching in other places.

6. And as the disciples met Jesus after his resurrection, they asked him, saying, Do you mean now presently to repair and settle that kingdom on your followers which hath been prophesied of, Dan. vii. 18, and so do what is expected from the Messiah?

7. To whom Christ replied, It is not for you to know the secrets which God will keep to himself; and such is the time and moment of Christ's entering on his kingdom: see Matt. xxiv. 36.

8. Only this I shall tell you, that the Holy Ghost shall shortly descend on you, and give you a formal commission for the execution of your office, and then you shall testify the truth of what I have done and said, proclaim and divulge it first in Jerusalem, then in all Judæa and Samaria; and, after the Jews shall have rejected the gospel, depart to the heathen world, to the uttermost parts of the earth.

<sup>1</sup> telling them the things, λέγων τὰ.

<sup>2</sup> That, ὅτι.

<sup>3</sup> That, ὅτι.

<sup>4</sup> They therefore, when they met him, asked him, Οἱ μὲν οὖν συνεληθότες ἀπερώτων αὐτόν.

<sup>5</sup> moments. <sup>6</sup> power of the Holy Ghost coming upon you, δύναμιν ἐμπνεύματος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς.

<sup>2</sup> eating, or familiarly conversing, συναλιζόμενος.

<sup>4</sup> They therefore, when they met him, asked him, Οἱ μὲν οὖν συνεληθότες ἀπερώτων αὐτόν.

<sup>5</sup> moments. <sup>6</sup> power of the Holy Ghost coming upon you, δύναμιν ἐμπνεύματος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς.

9 And when he had spoken these things, while they beheld, he was taken up; and [c] a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, \* shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is 7 from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into [d] an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphaeus*, and Simon <sup>8</sup> Zelotes, and Judas *the brother of James*.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said,

7 near Jerusalem, a sabbath day's journey from it, see note [c] Matt. x.

9. And after he had said thus much in their presence and sight, he was taken up by angels from the earth in a bright shining cloud, which inclosed him, so that they could see him no more.

10. And as they looked earnestly after him, lo, two angels appeared to them as in a shining glorious manner of array.

\* shall come one day to judge the world in as glorious a manner as now he is gone up to heaven; his going thither is not an absolute departing from you, but a seizing or taking possession of that his kingdom, which he shall exercise till the end of the world.

12. This was done on the mount Olivet, which is seven furlongs (saith the Syriac interpreter) distant from Jerusalem; thither therefore they immediately returned from thence.

13, 14. And when they were come to Jerusalem they resorted to the temple, and in one of the upper rooms of that structure the eleven apostles constantly performed their devotions, together with the women that were wont to attend Christ, and Mary the mother of Christ, and James and the rest of his kindred.

15. Now at a time, when there was a good company of them (to the number of sixscore) gathered together to the public service of God, Peter being a person of special account among the apostles, briefly

near Jerusalem, a sabbath day's journey from it, ἐγγὺς Ἱερουσαλὴμ, &c. <sup>8</sup> the Zelot :



(<sup>9</sup> the number of the [e] names [f] together were about an hundred and twenty.)

16 <sup>10</sup> Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 <sup>11</sup> For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and [g] falling <sup>12</sup> headlong, he [h] burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his [i] bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a

addressed his speech unto the rest of the eleven, and said,

16. Sirs, ye know what the psalmist prophesied, Psalm xli. 9, which being from the Spirit of God, it was of necessity to have a completion, and accordingly it is now punctually accomplished in Judas, of whom the Holy Ghost then foresaw and foretold it, viz.,

17. That he was of our society, a fellow disciple, one of the twelve sent out and empowered by Christ, Matt. x. 1. 5, and being one of those to whom the keys, Matt. xvi., and the power of binding, Matt. xviii., and of judicature, Matt. xix. 28, were promised by Christ, he was in designation an apostle of Christ as truly as any of us.

18. But for a sum of money he delivered up his Master to his enemies, those of the sanhedrim, and having done so, was troubled at that which he had done, and threw back the money in the temple into the chief priests' hands, (who durst not keep it themselves, or put it into the corban, but were willing to employ it on some charitable use, and so bought with it a field to bury strangers,) and the sense of this black fact casting him into a deep melancholy, he fell forward on his face upon the ground, in a fit of suffocation, and his belly burst, and all his entrails came out: (see note [a] Matt. xxvii.)

19. And this act, and this fate of Judas, was notoriously known to all that dwelt at Jerusalem, and thereupon the field, which was bought with that money, was vulgarly known by the name of the *Field of blood*.

20. To him therefore belongeth that which Psalm lxix. 25. and Psalm cix. 8. was said, not by way of execration, but by way of prediction, that as he shall come to a desperate miserable end, so that office of power and authority, which Christ hath designed to be given him with the rest of the twelve, (which was, first to plant, and then to oversee and govern the church, as a bishop of it,) shall be bestowed on another man.

21, 22. It is therefore our duty, according to this prophecy, to make choice of some one of these persons that are now here with us, ver. 15, and who have continued with us ever since Jesus undertook to

<sup>9</sup> (and there was a multitude of names together, about, *ἡν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς &c.* <sup>10</sup> Men, brethren, *Ἄνδρες ἀδελφοί.* <sup>11</sup> That, *ὅτι.* <sup>12</sup> on his face.

witness with us of his resurrection. teach us, and to rule us, as a Master disciples, even from the time that John baptized him, (presently after which, Jesus began to call and gather disciples, John i. 43, and Matt. iv. 12. 17, 18, and Mark i. 17,) till his assumption to heaven: that so he may be taken into the apostleship (see ver. 8.) to perform that which Judas should have done, that is, go and preach the gospel (now much more confirmed by the miracle of Christ's rising from the dead) in those cities and parts which were (or had been, if he had not thus dealt) assigned Judas.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men,<sup>13</sup> shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell,<sup>14</sup> that he might go to [k] his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he [l] was numbered with the eleven apostles.

23. And the eleven, to whom this speech was addressed, ver. 15, 16, pitched upon, and proposed two, leaving it to the lots to decide which of them it should be, Joseph—

24. And the apostles prayed and said, O Lord, that knowest the secrets of all hearts, be thou pleased to direct the lot to him whom of these two thou hast chosen,

25. That he may take that part of the charge (which did, or should have belonged to Judas, but was deserted and forsaken by him) and so betake himself to the discharge of it.

26. And they put in two lots, one for Joseph, another for Matthias: and Matthias being chosen by the lots, was received in to make up the number of the twelve apostles, and to perform that office which belonged to him as such, (see ver. 22,) viz. to preach Christ, and testify that he was risen from the dead, and was by that declared to be the Messiah, or Son of God in power.

## CHAP. II.

AND when the day of Pentecost<sup>1</sup> was [a] fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a<sup>2</sup> rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

1. On the approach of the Lord's day following the sabbath, on which the Jewish Pentecost was celebrated, they were (all the apostles together) assembled at the service of God, in their accustomed place. (See ch. i. 13, and note [c]).

2. And whilst they were so employed, suddenly they heard a great noise come down from heaven, like that of a mighty boisterous wind, (to note the efficacy of this Spirit of God now descending,) and it came into the upper room where they were assembled, and filled all the room.

3. And there was an appearance of somewhat, like flaming fire, lighting on every one of them, which divided asunder, and so became the resemblance of

<sup>13</sup> point out of these two one whom, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα ἄν, &c. <sup>14</sup> to go, πορευθῆναι. 1 was come. 2 violent wind brought, or coming, φερομένης πνοῆς βίας.



4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking

tongues, with that part of them which was next their heads, divided, or cloven: (see note [k] Matt. iii.)

4. And they were endued every one with gifts of the Holy Ghost—that of speaking with tongues, which they never had learnt, and other miraculous powers, this coming of the Holy Ghost bestowed on them.

<sup>a</sup> abiding at Jerusalem many Jews, that came up to that feast of Pentecost, and likewise proselytes, (see ver. 10,) which had come from several nations of all quarters of the world to worship the true God at Jerusalem. (See note [e] Matt. xxiii., and note [a] John xii.)

<sup>b</sup> and were astonished, because they being of several nations, every of them heard the apostles speak the language of his nation.

<sup>c</sup> men born in Galilee, and that have lived there all their times?

8. And how doth every of us hear them speak every of those languages which are native to us?

<sup>d</sup> preaching the doctrine of Christ, and the great things which God hath wrought by him and on him, every of us in our own language.

<sup>e</sup> This certainly abodes some great matter.

<sup>3</sup> to speak, ἀποφθέγγεσθαι.

<sup>4</sup> were abiding, κατοικοῦντες.

<sup>5</sup> both Jews and, Ἰουδαῖοι

τε καὶ. <sup>6</sup> What will this be? τί δὲ θέλοι τοῦτο εἶναι;



said, These men are  
'full of <sup>7</sup> new wine.

14 ¶ But Peter,  
standing up with the  
eleven, lifted up his  
voice, and said unto  
them, Ye men of Ju-  
dæa, and all ye <sup>8</sup> that  
dwell at Jerusalem,  
<sup>9</sup> be this known unto  
you, and hearken to  
my words:

15 For these are  
not drunken, as ye  
suppose, seeing it is  
*but* the third hour of  
the day.

16 But this is that  
which was spoken by  
the prophet Joel;

17 And it shall come  
to pass in the [*b*] last  
days, saith God, I  
will pour out of my  
Spirit upon all flesh;  
and your sons and  
your daughters shall  
prophesy, and your  
young men shall see  
visions, and your old  
men shall dream  
dreams:

18 And on my ser-  
vants and on my  
handmaidens I will  
pour out in those  
days of my Spirit;  
and they shall pro-  
phesy:

19 And I will shew  
wonders in heaven  
above, and signs in  
the earth beneath;  
blood, and fire, and  
vapour of smoke:

20 The sun shall  
be turned into dark-  
ness, and the moon  
into blood, before  
that great and not-  
able day of the Lord  
come:

21 And it shall come  
to pass, *that* whoso-  
ever shall call on the  
name of the Lord  
<sup>9</sup> shall be saved.

<sup>f</sup> drunk, and that infuses this faculty into them.

<sup>g</sup> I make it known, or proclaim it to you,

15. That these men are not drunk, as ye say, for it  
is but nine in the morning, the time of morning pray-  
ers, to which the Jews generally came fasting: (see  
note [*a*] Matt. xii.)

16. But the truth is, that which is now done is the  
completion of a famous prophecy, Joel ii. 28;

17, 18. In the days of the Messias, saith God,  
there shall be a most remarkable effusion of the  
Spirit of God upon men of all ranks and qualities,  
enabling them which were never brought up in the  
schools of the prophets to go and preach the gospel  
of Christ in every city, (and this was fulfilled in the  
descent of the Holy Ghost upon the disciples, send-  
ing them to preach, and fitting them with the gift of  
prophecy, and of tongues, both as a miracle to beget  
faith, and as a means to speak intelligibly to men of  
all languages.)

19—21. And after that there shall be many fearful  
stupendous sights and prodigies, and many great  
slaughters in Judæa, as forerunners and presignifica-  
tions of the great famous destruction (see Matt. iii.  
11, 12.) which shall befall this people (foretold by  
Christ, Matt. xxiv., see note [*a*] Heb. x.) for their  
crucifying of Christ, and from which the only way to  
rescue any is to repent and acknowledge Christ,  
which to gain men to was the design of the coming  
of the Holy Ghost, John x. 8.

<sup>7</sup> sweet wine.

<sup>8</sup> that abide.

<sup>9</sup> shall escape, σωθήσεται.

22 Ye men of Israel, hear these words;

<sup>h</sup> Jesus of Nazareth, a man <sup>10</sup> approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed <sup>11</sup> the [c]pains of death: because it was not possible that he should be holden of it.

25 For David saith concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in <sup>12</sup> hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead

<sup>h</sup> This Jesus of Nazareth being demonstrated to be sent from God by the mighty works which by him God hath done among you, all which you know to be true, and of which ye yourselves are witnesses:

23. Him, being permitted by God to fall into your hands, God withdrawing that protection which was necessary to have preserved him from them, (and this by his decree, that he should lay down his life for his sheep, in order to that great design of man's salvation, toward which he did by his foreknowledge discern this the fittest expedient,) ye apprehended and crucified most wickedly:

24. But God hath raised him again, delivering him from the power of death, not suffering him to continue dead, the goodness of God being engaged in this, not to suffer an innocent person (so unjustly and unthankfully handled by the Jews) to lie under death, and, besides many other things, the prophecies of him necessarily requiring that he should not.

25. For of him saith David, Psalm xvi. 8, I waited and looked with all affiance and confidence on God, for he is my defender, so as to keep me from miscar-  
rying:

26. For this, my glory, that is, my tongue (because that is the member, the instrument of glorifying God) shall rejoice, and my flesh shall rest confident:

27. For though I die, yet shalt thou not leave me so long dead as that my body should be putrefied, that is, thou shalt raise me from death before the third day be past.

28. Thou hast cheered me and abundantly refreshed me with thy favour.

29. Let me therefore speak to you freely and without any reservedness (see note on John vii. 13.) concerning that David that thus spake, that he died like other men, and had a solemn interment, and we still

<sup>10</sup> marked out by God, ἀπὸ τοῦ Θεοῦ ἀποδεειγμένον.

<sup>11</sup> the bands.

<sup>12</sup> hades, ᾗδου.

and buried, and his sepulchre is with us unto this day. have his monument to shew, from whence he never rose.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; 30. And therefore not speaking of himself, but by way of prediction of the Messias, knowing that he should infallibly spring from his loins, that was to be prince and ruler of his church ;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 31. This speech of his was prophetic, referring to this resurrection of Christ, whereupon it is said, that his soul should not continue in state of separation from the body : in which state though it were for a while, yet it continued not so long, till the body was corrupted, that is, not the space of seventy-two hours, or three days.

32 This Jesus hath God raised up, whereof we all are witnesses. 32. And accordingly hath God raised up Christ within that space of time, within three days, and all we apostles are eyewitnesses of it.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 33. Being therefore assumed to his regal state and office in heaven, and God having performed to him (as all his other, so peculiarly) this promise made to him, of giving him power to send the Holy Ghost, he hath accordingly now sent him, and this prodigy which ye now see and hear is an effect of that, viz., the speaking with tongues, which the hour before they understood not.

34 For David <sup>13</sup> is not ascended into the heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 34, 35. For this cannot be interpreted of David himself, though he spake it in his own person, for he never went to heaven bodily, and so cannot be said to be exalted to God's right hand, while his enemies are made his footstool ; but he speaks of him of whom this was to be verified, as of his Lord, *The Lord*, saith he, *said to my Lord*, Psalm cx. 1.

35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 36. This great important truth therefore I now proclaim unto you, that that Christ whom ye Jews have crucified God the Father hath raised up, and by assuming him to his right hand, settled him there, as a head of his church, instated him in the true kingly office of the Messias.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ? 37. Upon these words of Peter they had great compunction, and as men that were willing to do any thing to rescue themselves from the guilt of so horrible a sin, as crucifying the Messias, they cried out most passionately to Peter and the rest of the apostles that were present, beseeching their directions what to do in this case.

<sup>13</sup> exalted to the right, τῇ δεξιᾷ ὑψωθείς.

<sup>14</sup> went not up, οὐκ ἀνέβη.



38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the [d] gift of the Holy Ghost.

38. And Peter answered them, that there was now but one possible way left, and that was with true contrition, and acknowledgment of their sin, to hasten out of this infidelity, and with a sincere and thorough change to come as proselytes to Christ, and enter upon Christian profession with a vow of never falling off from it, and so to receive baptism from the apostles, that sacrament, wherein Christ enabled them to bestow, or convey from him, remission of sins to all true penitents, farther promising them that they should be made partakers of the Holy Ghost also, and of those gifts which by the descent of the Spirit were poured out on the church, and some among them of those miraculous powers which they now saw and admired in the apostles: (see ch. iv. 31, and note [c] ch. vi.)

39 For the promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call.

39. For to you, saith he, the benefit of that promise appertains, if you will lay hold on it; and indeed primarily to you Jews this promise of the Holy Ghost was made, on purpose for this, that by our preaching to you ye might be converted, and convinced of the vileness of what you have done, and upon repentance be received into mercy, and receive absolution from us, as the deputies and proxies of Christ, which is gone. And as the advantage hereof belongs primarily to you, to whom our first address was to be made, so, in the next place, upon your rejecting it, it must be extended to the rest of the world, to all the Gentiles which shall obey and come in to Christ at his call, or upon our preaching to them.

40 And with many other words did he testify and exhort, saying, <sup>16</sup> Save yourselves from this untoward generation.

40. And many other discourses he made to them, all to this effect, conjuring and hastening them with all speed to get (as the angel did Lot out of Sodom, Gen. xix. 17.) out of this state of high provoking infidelity, wherein the multitude of Jews were engaged.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

41. And all that were really affected by what he said came and renounced their former courses, and approved the sincerity of their change, and received baptism: and that day about three thousand men were converted to Christianity.

42 And they continued <sup>16</sup> stedfastly in the apostles' doctrine and [e] fellowship, and in breaking of bread, and in prayers.

42. And all that were so, continued assiduous in hearing the apostles teach, and in bringing their goods liberally for the use of them that wanted, ver. 45, and in eating the Lord's supper, and praying together.

<sup>15</sup> Escape out of, *σώθητε ἀπὸ* ποῦντες τῇ διδασκίᾳ τῶν ἀπ., and in communicating.

<sup>16</sup> constant to the teaching of the apostles, *προσκαρτε*

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

43. And a general astonishment surprised men to see first those strange operations of the Holy Ghost, ver. 4, (a consequent of which was this wonderful accession of converts, ver. 41.) And withal the apostles did many miracles of very different sorts, some of cures, and some of exemplary severities, and thereby came to have a very great authority among all that heard it, ch. v. 5.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

44, 45. And all that received the faith assembled together for the service of God, observed constant times of public prayers, and receiving the sacrament of the Lord's supper, (see note [c] ch. i.,) the richer communicated their goods to the poorer as freely as if they had been theirs.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and [f] having<sup>19</sup> favour with all the people. And the Lord added to the church daily<sup>20</sup> such as should be saved.

46. And they daily assembled in the temple, and received the Lord's supper in some of those upper rooms, (see note [d] ch. i.,) and eat together in a most pious charitable manner, with great cheerfulness and cordial sincere bounty and liberality,

47. Blessing the name of God, and exercising works of mercy to all that wanted; and God daily moved the hearts of some or other to come in to this number, gave the apostles a fruitful harvest, every day brought them in some that obeyed the exhortation given them, ver. 40, repented and got out of the actions and wicked lives of that crooked generation, and betook themselves to the obedience of Christ: (see note [b] Luke xiii. 23.)

### CHAP. III.

NOW Peter and John went up together into the temple<sup>a</sup> at the hour of prayer, being the ninth hour.

<sup>a</sup> at three in the afternoon, which was one of the times of day generally set apart for prayer.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

2. And there was an impotent man, who was so from his birth, who was therefore daily carried by others, and laid at the gate of the temple, toward the east, in Solomon's porch, ver. 11, which was called the Beautiful gate, that there he might beg and receive the alms of those that went up daily to pray there, by which means this man was known to all the pious men of the city that used to go that way,

3 Who seeing Peter and John about

ver. 10.

<sup>17</sup> brake bread in the house, and. <sup>18</sup> simplicity, liberality, ἀπλότητι: see note [f] Matt. vi.  
<sup>19</sup> charity to. <sup>20</sup> those that did escape, τοὺς σωζομένους.

to go into the temple asked <sup>1</sup> an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he <sup>2</sup> gave heed unto them, expecting to receive something of them.

6 Then Peter said, <sup>b</sup> Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately <sup>c</sup> his feet and ancle bones <sup>3</sup> received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Is-

<sup>b</sup> I cannot give thee that alms thou lookest for, that of money to relieve thy wants; but that which will eminently supply all thy wants, and make it unnecessary for thee to ask any more, I am able and willing to bestow upon thee.

<sup>c</sup> He was able to stand and go, was perfectly cured of his lameness.

8. And he demonstrated the perfectness of the cure by using his legs to all services, leaping, standing, walking, and as a testimony of his thankfulness to God the author, he entered with them—

11. And as this person, which was thus healed, kept close to Peter and John, and was unwilling to depart from them, from whom he had received so great a mercy, all the people ran together—

<sup>1</sup> to receive an alms, λαβεῖν ἑλεημ. ἰσχυρώθησιν.

<sup>2</sup> looked on them, ἐπέλεχεν αὐτοῖς.

<sup>3</sup> became firm,



rael, <sup>d</sup> why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, <sup>e</sup> hath glorified his Son Jesus; whom ye delivered up, and denied him <sup>f</sup> in the presence of Pilate, when he was determined <sup>g</sup> to let him go.

14 But ye denied the Holy One and the Just, <sup>h</sup> and desired a murderer to be granted unto you;

15 And killed the <sup>i</sup> Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and <sup>j</sup> know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, <sup>k</sup> that your sins may be blot-  
ted out, when the

<sup>d</sup> why do you look upon this cure as a strange thing to be wrought? (the miracles of Jesus are far greater than this;) or, why do ye attribute any thing to us in this matter, as if it were any thing of our own, either strength to do such a work, or excellency (for which we might be thought worthy to be used in these works rather than other men) to which this were to be imputed?

<sup>e</sup> hath given this power of working miracles to that Jesus whom ye delivered up to Pilate to be crucified, and when he would fain have released him ye refused to have him released, and absolutely against Pilate's will required him to be put to death.

<sup>f</sup> and when ye had your choice which should be released, Christ or Barabbas, ye chose the murderer before him,

15. And murdered the Messias, put him to death, who came to bring life into the world. And when you had done so, God was then pleased to raise him from the dead, and to make us witnesses thereof.

16. And now it is by belief in him that he (or his power) hath recovered this man from his lameness, whom you now see to be cured, and know before, for many years, to have been unable to go. And this faith, or believing on him, working not by itself, but by his power on whom we believe, is it that hath wrought this so remarkable cure on him, which you all so wonder at.

17. Now this, I suppose, brethren, that you of the multitude, which did thus reject Christ, did not know him to be the Messias, and the same I suppose of your rulers, those of the sanhedrim.

18. And so the many prophecies of scripture, that the Messias should be put to death, have by this means had their completion.

19, 20. Do you therefore amend your lives that this may be pardoned, that so the second coming of Christ, so often spoken of, Matt. xxiv., for the delivery and rescue of all the faithful, (giving them rest from their troubles and persecutions, and a quiet profession of the gospel,) but withal for the destruction

<sup>4</sup> against the face of Pilate, κατὰ πρόσωπον Πιλ.

<sup>5</sup> to release, ἀπολύειν.

<sup>6</sup> Captain, ἀρχηγόν: see Heb. ii. 10. <sup>7</sup> have known, οἶδατε. <sup>8</sup> to the blotting out of your sins, that the seasons—may come, εἰς τὸ ἐξαλειφθῆναι—ὅπως ἂν καιροῖ—ἔλθωσι.

[a]times of refreshing shall come from the presence of the Lord;

20 <sup>9</sup> And he shall send Jesus Christ, which before was <sup>10</sup>preached unto you:

21 <sup>11</sup> Whom [b]the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, <sup>12</sup>like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from [c]Samuel and those that follow after, as many as have spoken, have likewise foretold of <sup>13</sup>these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to

of all the obdurate, (which is therefore foreslowed that all may repent,) may by your repentance become matter of advantage and comfort to you; to which end it was that he was at first sent to you Jews peculiarly, or that he is now preached unto you before that time, that if ye repent ye may have the benefit of it, but if not, be destroyed with the obdurate.

21—23. This Christ being now entered on his regal power in heaven, thereby to fulfil all the prophecies concerning him, (see note [b] Matt. xvii.) particularly that of Moses, of destroying and cutting off from the earth all those Jews that shall reject the Messias when he cometh; who being also the persecutors of Christians as they had been before of Christ, their destruction shall consequently bring that refreshment, ver. 19, along with it, (as indeed it happened in Vespasian's time, after the destruction of the impenitent Jews, the believers, which were remarkably preserved in that destruction, had Halcyonian days attending. See 2 Thess. ii. 1, and note [d] Rev. i.)

<sup>13</sup> the coming of the Messias, the destruction of those that reject, and the special mercies to them that believe on him.

25. Ye are the peculiar persons, of whom the prophets foretold, and to whom the covenant belongs, which was made to Abraham, in which was promised, that the posterity of him, that is, the Jews, should be so blessed by God, in having Christ given to them, (beside many other special prerogatives bestowed on them,) that all the families and people of the world also, that would bless themselves or others, should use this form, God bless them, as he blessed Abraham's seed: (see note [c] Gal. iii.)

26. Which is now accordingly performed. For God having raised this Christ again, hath by our preaching his resurrection first to you over all your cities, sent him again in a most gracious manner to bless his enemies, to do all the good to them imaginable, to work upon the most obdurate crucifiers, and

<sup>9</sup> And that he may, καὶ ἀποστείλῃ.

many written and printed copies read, προεχειρισμένον, and Tertullian, prædesignatum.

<sup>11</sup> Who must receive heaven till the times of the completion.

<sup>12</sup> as me, ὡς ἐμέ.

<sup>10</sup> Or, designed: for the King's MS. and



bless you, <sup>13</sup> [d] in turn every one of you from your unbelief and impenitence, and so to make you capable of his pardon and mercy, if you shall be thus wrought on, and converted by so efficacious means.

## CHAP. IV.

AND as they spake unto the people, the priests, and <sup>a</sup> the captain of the temple, and the Sadducees, came upon them,

<sup>2</sup> Being <sup>1</sup>grieved that they taught the people, and preached through Jesus the resurrection from the dead.

<sup>3</sup> And they laid hands on them, and put *them* <sup>b</sup> in hold unto the next day: for it was now even-tide.

<sup>4</sup> Howbeit many of them which heard the word believed; and the number of <sup>c</sup> the men was about five thousand.

<sup>5</sup> ¶ And it came to pass on the morrow, that <sup>d</sup> their rulers, and elders, and scribes,

<sup>6</sup> And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the [a] kindred of the high priest, were gathered together at Jerusalem.

<sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

<sup>8</sup> Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

<sup>9</sup> If we this day be examined <sup>e</sup> of the

<sup>a</sup> the captain of the band of Roman soldiers, set at the porches of the temple to guard and keep peace, (see note [f] Luke xxii.,) and the Sadducees come violently upon them,

<sup>2</sup>. The priests, or those of the sanhedrim opposing the doctrine preached by them, of Christ's being the Messias, the captain suspecting it would tend to an uproar or commotion in the city, and the Sadducees disliking the doctrine of the resurrection proclaimed by them, and so all much concerned in their preaching to the people at that time.

<sup>b</sup> into prison:

<sup>c</sup> their auditors, the people, ver. 1, was about five thousand.

<sup>d</sup> they of whom the sanhedrim consisted, the chief priests, elders and scribes, and particularly Annas and Caiaphas, (see note [c] Luke iii.,) met at the court where the sanhedrim used to sit in counsel.

<sup>7</sup>. And causing the disciples to be brought before them, they examined them on these interrogatories: first, how they came to be able to do that miracle, ch. iii. 7, and whose name they called upon that infirm man (see ver. 10.) in the working of the cure, (see ch. iii. 6,) and consequently from whom they pretended to have commission to do what they did, thus to preach unto the people?

<sup>8</sup>. Then Peter being by the Spirit of God (such as was promised, Matt. x. 19, 20.) endued with a great extraordinary presentness of speech and elocution, ver. 13, and taking great boldness and confidence upon him, began thus, Ye rulers of the people—

<sup>e</sup> of an action, which is so far from being a crime,

<sup>13</sup> Or, in every one of you turning.

<sup>1</sup> much troubled, διαπονούμενοι.



good deed done to that it is an act of special mercy done to the impotent man, the impotent man—  
 2 by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that 1 by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which 3 is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they 4 saw the boldness of Peter and John, and perceived that they were unlearned and 5 ignorant men, they marvelled; and they 6 took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, 7 they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle

1 by no other means, but by calling upon him the name of Jesus of Nazareth, (whom ye put to a shameful death, but God most miraculously raised again,) this miracle on the lame man was wrought.

11. This is he that was prophesied of under the title of a refuse stone rejected by you, the chief men among the Jews, and looked upon with despite and contempt, but is now by his resurrection installed in all power and dignity, (an effect of which is this miracle wrought in his name,) and is indeed become the ruler and king of the whole church, the prime foundation stone of the whole fabric.

12. And by him, and him only, by receiving and embracing of his doctrine, salvation must now be hoped for by all: for there is no other religion in the world, whether that which was delivered by Moses, or by any other, by which salvation can be had for those which do not now come in to this at the preaching of it.

13. And when they observed the elocution ver. 8. and freeness of speech with which they taught, (see note [a] John vii.) and withal considering that their education had not thus elevated them above other men, being neither skilled in the learning of the Jews, nor, as men of place, or magistracy among them, instructed in their laws, they were amazed at it, but withal they either remembered or were told that they were those that had been attending on Jesus in his lifetime.

8 though they were as maliciously and petulantly affected toward them, ver. 16, as was possible, yet they had nothing to object or except against the whole action, either as it respected the man that was cured or the apostles that wrought it.

2 by whom, ἐν τίνι. 3 is, or was made for the head, ὁ γενόμενος εἰς κεφαλὴν. 4 beheld the confidence, θεωροῦντες τὴν παρρησίαν. 5 ordinary vulgar persons, ἰδιῶται: see note [a] 1 Cor. xiv 6 received knowledge, ἐπεγίνωσκον. 7 had nothing to say against it, οὐδὲν εἶχον ἀντειπεῖν.

hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that its spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to <sup>h</sup> speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot <sup>h</sup> but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, <sup>h</sup> they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast

17. And being not able to conceal what was already known, they had nothing to do but to keep others from knowing it, and thereupon their decree in council was to send for them, and to forbid them, upon severe penalties, to preach Christ and his resurrection and gospel any more.

<sup>h</sup> talk privately, or teach publicly any thing concerning the faith of Christ.

19. But Peter and John made light of this interdict, or terrors, and told them plainly they were commanded by God to preach, and that in all reason God must be obeyed before them, or the greatest magistrate on earth, and that they themselves could not but confess so much.

<sup>l</sup> choose but testify of Christ those truths of so high importance, made known to us peculiarly to that end, that we should proclaim them to others from our certain knowledge, being ourselves the eye and ear witnesses of them.

21. And so not knowing what else to say to them, being not able to deny the force of their argument, they added more threatenings, if possibly that might terrify them, and so dismissed them, having nothing to lay to their charge but the curing of the lame man in the name of Jesus; and for this all the people looked on them with admiration, and counted it an act of God's immediate infinite mercy, for which they, that were instruments of it, ought to be blessed, not punished by them, and therefore they durst not punish or censure them for this.

22. For it was an inveterate lameness from his very birth, ch. iii. 2, and had been now above forty years upon him, when this cure was wrought by Peter.

<sup>k</sup> the rest of the apostles that were then at Jerusalem, and the believers that consorted with them, ver. 23, lifted up their voice to God—

made heaven, and earth, and the sea, and all that in them is :

25 Who by the mouth of thy servant David hast said, Why did the <sup>8</sup> heathen rage, and the people imagine vain things?

26 The kings of the <sup>9</sup> earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth <sup>10</sup> against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the <sup>11</sup> Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever [b] thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings : <sup>m</sup> and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multi-

25. Who foretold by his prophet David, Psalm ii. 1, what was now come to pass, viz., that the Jews should oppose Christ, and say false things of him, deny and crucify him first, and then, when God raised him from the dead, oppose the preaching of him.

26. That the Roman governors in Judæa, Herod and Pilate, ver. 27, should combine against him, and the rulers of the Jews should meet in council in their sanhedrim (as ver. 15. they here did) purposely to oppose the Messias, and in him God that sent him.

<sup>1</sup> both the Roman governors, Pilate and Herod, and the Jewish sanhedrim have conspired, and joined their malicious counsels against thy holy Son and servant Jesus, whom thou hast sent to be the Messias of the world, (see note [e] ch. x.)

28. To act in the crucifying of Christ, and so (though little meaning it) to be the instruments of God's gracious providence and disposal, who determined to give his only Son to die for us.

<sup>m</sup> and enable us to preach the gospel powerfully, fearlessly, and with authority, (see note [a] John vii.,) and give power also to us thy servants, the disciples of Christ, to work miraculous cures on all those on whom we shall call the name of Jesus.

31. And upon this prayer of theirs there came the like wind as is mentioned ch. ii. 2, and shook the place where they were, and special eminent gifts of God's Spirit fell upon those that were there present (see note [d] ch. ii.); and this was such a confirmation to them all, that without all doubt or fear they published the gospel of Christ: see ver. 29.

32. And the believers, although there were many

<sup>8</sup> nations, ἔθνη : see note [e] Matt. xxiv., and note [b] Matt. xxviii., and note [g] Rev. xi. <sup>9</sup> land, γῆς : see note [e] Matt. xxiv., and note [u] Rev. xi. <sup>10</sup> Here is added in the King's MS. and other printed copies, ἐν τῇ πόλει σου ταύτῃ, in this thy city. <sup>11</sup> nations, ἔθνεσι : see ver. 25.



tude of them that believed were of one heart and of one soul: <sup>12</sup> neither said any *of them* that ought of the things which he possessed was his <sup>13</sup> own; but they had all things common.

33. And the apostles confirmed with many miracles their preaching of Christ's resurrection, and accounted it as a debt which they ought Christ for his great dignations among them; and there were great instances of liberality and frankness among them that received the faith, all the believers bringing in plentiful contributions to the apostles' hands, who received it of them for the public use of the believers.

34. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid *them* down at the apostles' feet: <sup>a</sup> and distribution was made unto every man according as he had need.

36. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and <sup>16</sup> of the country of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

37. Having a piece of land of his own (not part of the Levites' portion, which he might not alienate, but probably somewhat which belonged to him in Cyprus, where he was born, ver. 36.) made sale of it, and brought the full price of it, and put it wholly in the apostles' power to dispose of or distribute it.

## CHAP. V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

1. And one of those that came in to the faith of Christ, named Ananias, and Sapphira his wife, with joint consent devoted their estate, all that they had, to the use of the church, and to that purpose made sale of it.

2. And when they had done so, consented also, or combined together, to keep some part of the money

<sup>12</sup> After this the ancient Gr. and Lat. MS. adds, *καὶ οὐκ ἦν διὰ κρισεὶς ἐν αὐτοῖς οὐδεμία*, and there was no difference among them. <sup>13</sup> peculiar, ἴδιον. <sup>14</sup> rendered. <sup>15</sup> charity was among: see note [f] ch. ii. <sup>16</sup> a Cypriot by birth, or, born in Cyprus, Κύπριος τῷ γένει.

certain part, and laid it at the apostles' feet. for which it was sold for themselves: and accordingly they did, and came with the other part only, and presented it to the apostles.

3 But Peter said, Ananias, <sup>a</sup> why hath Satan <sup>[a]</sup> filled thine heart <sup>[b]</sup> to lie to the Holy Ghost, and to keep back part of the price of the land? <sup>a</sup> how hath Satan emboldened thee, that thou shouldst dare thus to deceive and rob the Holy Ghost, as thou hast clearly done, in keeping back and purloining part, when thou hadst consecrated all to God's service for the use of the church?

4 <sup>[c]</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 4. Before it was sold, was it not wholly thine, no other man having right to any part of it? (so the Syriac reads it;) and when it was sold, didst not thou receive the whole sum or price for which it was sold? was it not all in thine hand and power, so as thou mightest have fully performed thy vow? what motive hadst thou to do such a thing as this? The falsity which was committed, in telling us that thou hadst sold thy possessions, and brought the whole price of it for the use of the church, (when thou didst keep a part of it for thyself,) was an injury, not only to the church, nor so much to us the apostles, as to God himself, to the Holy Ghost, who came lately down to plant this church, and hath such a peculiar relation to it, that what is done to that, is by interpretation done to the Holy Ghost, who had the privy of the vow, and knew that it was the consecrating of all, and not of this part only which thou hast brought to us.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 5. And as Peter spake these words, Ananias fell down dead in the place immediately, to the great astonishment and terrifying of all those that were there present.

6 And the young men arose, wound him up, and carried him out, and buried him. 6. And the men of inferior rank, the officers to whom it belonged to bury the dead, (see note [c] Phil. i.) took him, and stripped and swathed him, as they used to do the dead, (see note [g] John xix.) and taking him up, carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 7. And about three hours after this judgment fell on Ananias, Sapphira his wife—

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 8. And Peter examined and asked her, saying, Was that sum which ye brought the full sum for which the field was sold? And she answered, It was.

9 Then Peter said unto her, How is it that ye have agreed together <sup>b</sup> to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. <sup>b</sup> to provoke and dare God, (see note [c] Matt. iv.) to try whether he will punish your fraud or no. Behold, (that thou mayest see what a provocation this hath been to God,) the men are coming in which have buried thy dead husband, and now they shall do as much for thee.

<sup>1</sup> that thou shouldst deceive the Holy Ghost. thine own? and being sold—

<sup>2</sup> Was not the possession or demesne

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sad-

11. And all the believers were stricken with a great reverence, and so were all others to whom it was related.

<sup>c</sup> (and they solemnly met together to preach and do miracles in the entrance to the temple, called Solomon's porch.

13. And no other of the believers or Christians—called the church, ver. 11—durst consort with the twelve apostles, through the reverence, ver. 11, which these late acts had wrought in them; but the people that saw and heard what was done magnified them.

14. And these miracles, that wrought such a reverence in the believers, were a means also to work faith in all the common sort of the people.

15. And the people, ver. 12, had such confidence in their power of working miraculous cures, that they believed that the very shadow of Peter, walking by a diseased man, would work a cure on him; and thereupon they brought forth their sick and impotent friends, those that were not able to go or stand, and laid them upon beds, &c. in the passage, that as Peter came by, his shadow might come over some of them.

16. And the fame of their miracles spread into the country and region, and other cities about Jerusalem; and from thence they brought sick folks—

17. And the sanhedrim (most of them being of the sect of the Sadducees) set themselves very zealously against them,

<sup>3</sup> being the sect, ἡ οὐσα ἀρεσις.



ducees,) and were filled with <sup>d</sup> indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people <sup>d</sup> all the words of [d] this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, <sup>e</sup> and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted <sup>e</sup> of them whereunto this would grow.

25 Then came one

18. And apprehended the apostles, and imprisoned them in the common gaol.

<sup>d</sup> all the doctrine of Christianity.

21. And in obedience to that direction, they betook themselves early in the morning to the temple, and there expounded the scripture, and taught the doctrine of Christ out of it. But they of the sanhedrim thinking they had still been in hold, went into the court, and sent sergeants to the prison to have them brought before them.

<sup>e</sup> and a guard of soldiers without, watching the doors of the prison; but when we entered, none of these prisoners were within.

24. And when the sanhedrim of the Jews, as also the captain of that band of soldiers who had set the guard upon the prison, ver. 23, (see ch. iv. 1, and note [f] Luke xxii.) had this word brought to them, they were much perplexed, and wondered how it could come to pass, that the prison being shut, and the watch at the doors, yet none of the prisoners should be within, and conceived that this did abode some strange matter.

<sup>d</sup> anger, zeal, ζήλου.  
ἐν γένουτο τοῦτο.

<sup>e</sup> concerning them, what this was, or, would be, περὶ αὐτῶν, τί

and told them, saying, Behold, the men whom ye put in prison <sup>f</sup>are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they <sup>g</sup>set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you <sup>h</sup>that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and <sup>i</sup>intend to bring this man's blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted <sup>j</sup>with his right hand to be <sup>k</sup>[e]a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard <sup>l</sup>that, they

<sup>f</sup>are in the temple, instructing all that come thither.

26. And the captain that guarded the temple, (see note [f] Luke xxii.,) together with his soldiers, went to the temple, and apprehended them without—

<sup>g</sup>brought them before the court, and the high priest examined them,

<sup>h</sup>not to publish this doctrine of Christ? and ye contrariwise have published it in the temple to all the city, and done your best, by laying his blood to our charge, to raise up the people against us, as against murderers.

29. And the apostles answered, as before they had done, ch. iv. 19, We were commanded by God to publish it, and then your interdict was not to have any force. Though magistrates are to be obeyed in all their lawful commands, and their punishments to be endured without resistance, (as they were by us, vv. 18. 26,) yet when God fetches us out of prison, and commands us to go into the temple and preach the faith of Christ, (as he did by his angel, ver. 20,) we are to render obedience to him, and not to your contrary interdicts.

30, 31. The God of Israel, acknowledged by us all, hath sent the Messiah into the world, furnished with his special commission, and when ye crucified him as a malefactor, raised him from death, took him into heaven, and instated him in his regal power, (that he might be a spiritual prince, reigning in men's hearts,) at his Father's right hand, from thence to send the Spirit of his Father, (who was not to descend till he was ascended,) and by that means to give you Jews place of repentance, that if ye yet come in and repent, and believe on him, ye may have pardon of sin.

32. The truth of this we testify, and so doth the Holy Ghost, that came down upon us, and upon the rest that have come in, and consorted with us, ch. iv. 31, and by us is communicated to all that come in and believe, and yield obedience to him.

33. And upon this answer of theirs, they fell into

<sup>l</sup> you would bring, βούλεσθε ἐπαγ.

<sup>j</sup> to his right hand, τῇ δεξιᾷ αὐτοῦ.

<sup>8</sup> were [*f*] cut to the heart, and took counsel to <sup>8</sup>slay them. great fierceness against them, and entered into consultation of putting them to death.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves <sup>9</sup> what ye intend to do as touching these men.

36 For before these days rose up [*g*] Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up [*h*] Judas of Galilee in the days of the <sup>10</sup>taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And <sup>11</sup>now I say unto you, <sup>12</sup>Refrain from these men, and let them alone: for if this counsel or this work be of men, it will <sup>13</sup>come to nought:

39 But if it be of God, ye cannot overthrow it; [*i*] lest haply ye be found

36. For we have examples of men that have gathered followers, and raised seditions among the people, and come to nothing: as for instance, Theudas, that undertook to be a general, boasting that he was sent by God to that purpose, and so got four hundred men to follow him, but soon miscarried, and was himself killed, and all put to flight that adhered to him; and so his design was utterly frustrated.

<sup>1</sup> Dismiss these men, and make not such haste to proceed against them; (for the doctrine which they preach is either from God or no; if it be not from God, then our experience tells us, that false prophets, though they thrive a while, yet without our opposition they generally come to nought:

39. But if it be from God, then ye may be sure you shall not prevail against it,) lest ye be found to be a kind of Babel-builders, (like those giants there, that went about to fortify themselves against heaven,)

<sup>8</sup> were mad against them.

<sup>9</sup> touching these men, what you go about to do, ἐπὶ τοῖς ἀνθρώποις τοῖτοις τί μέλλετε πράσσειν. <sup>10</sup> enrolling, ἀπογραφῆς; see note [*b*] Luke ii. <sup>11</sup> for the present, τὰ νῦν.

<sup>12</sup> depart, ἀπόστητε.

<sup>13</sup> be overthrown, καταλυθήσεται.



even to fight against God. and to fight against God himself; and ye will never prosper in that enterprise.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 40. And they took his advice, and sending for the apostles in again into the court, they appointed them to be scourged, (a punishment of a reproachful contumelious nature, ver. 41,) and giving them charge not to preach the faith of Christ any more, they released them.

41 ¶ And they departed from the presence of the council, rejoicing that they were <sup>14</sup> counted worthy to [k] suffer shame for his name. 41. And this was matter of comfort and rejoicing to the apostles, (according to that of Matt. v. 12,) that they were advanced to that degree of honour and blessedness, as to be scourged for preaching of Christ.

42 And daily in the temple, and <sup>15</sup> in every house, they ceased not to teach and preach Jesus Christ. 42. And they divided their time betwixt the temple more openly, and the upper room more privately, and continued constantly in one of those places, either instructing those that had already received the faith, or preaching it new to those that had not received it.

## CHAP. VI.

AND in those days, <sup>a</sup> when the number of the disciples was multiplied, there arose a murmuring of <sup>1</sup> the [a] Grecians against the Hebrews, because there widows were neglected in the daily ministration. <sup>a</sup> the number of Christians increasing, the Jews that understood Greek, and used the Greek Bible in their congregations, complained of unequal dealing, viz., that there was little care of their widows (see note [a] 1 Tim. v.) in proportion or comparison with the Hebrews, in the daily distribution or provision that was made for the poor: (see note [a] Luke viii.)

2 Then the twelve called [b] the multitude of the disciples unto them, and said, It is not <sup>2</sup> reason that we should leave the word of God, and serve tables. 2. And the twelve apostles calling the church together, said unto them, We have resolved or decreed (see note [c] John viii.) that it is no way fit or reasonable that we should neglect the preaching of the gospel, and undertake the care of looking to the poor.

3 Wherefore, brethren, look ye out <sup>3</sup> among you seven men of honest report, [c] full of the Holy Ghost and wisdom, whom we may appoint <sup>4</sup> over this business. 3. Therefore do you nominate to us seven men, who have approved themselves to be faithful trusty persons, the most eminent of the believers among you, that we may consecrate or ordain them to this office of deacons in the church, and intrust them with the task of distributing to them that want out of the stock of the church; and in the choice of them let it also be observed, that they be persons of eminent gifts, and knowledge in divine matters, see ver. 10, (who consequently may be fit to be employed by us in preach-

14 vouchsafed to be dishonourably used, κατηξιώθησαν ἅτιμ. 15 in some house, κατ' οἶκον: see note [c] ch. i. 1 the Hellenists. 2 thought fit, ἀρεστόν. 3 seven men of you, that are approved, ἀνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά. 4 for this use, ἐπὶ τῆς χρείας ταύτης: see note [f] Titus iii.

4 But we will <sup>5</sup>give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and <sup>6</sup>when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

ing the word, and receiving proselytes to the faith by baptism, ch. viii. 5. 12.)

4. And by that means we shall be less disturbed or interrupted in our daily employment of praying, and preaching the gospel.

5. And the thing was thus agreed on by those other that associated with the apostles. And they pitched upon Stephen first, a very worthy person, that was richly instructed in the doctrine of Christ, and was by the Holy Ghost's coming upon him fitted with elocution and all other abilities to preach the gospel, and Philip—

6. These seven, the whole number of disciples that associated with them, presented to the twelve apostles, and they, that is, the apostles, by prayer and imposition of hands, (see note [f] 1 Tim. v.) consecrated or ordained them to this office of deacons.

7. And the faith of Christ was propagated, and a very great number of men in Jerusalem associated with the apostles, every day more and more; and many of the Jewish priests received the gospel thus preached by the apostles.

8. And Stephen, the deacon, being endued with great abundance of Christian knowledge, and also with the power of working miracles, did great wonders and miracles—

9. And as he preached the faith of Christ, some men of that synagogue which was called by the name (because perhaps built at the charges) of the Libertines, (that is, those which were the sons of them which being Jews had been made free denisons by the Romans, or were born of Jewish parents, in cities which had those privileges under the Romans, such as Tarsus, (see note [e] ch. xxii.) where Paul was born, who was an active person in this business, ch. vii. 58; some, I say, of those Jews,) and of those that dwelt in Cyrene and Alexandria and in Cilicia and Asia, opposed Stephen, and contradicted him.

10. And he spake with so much knowledge and conviction of argument, and with so great excellence of elocution, that they were no way able to deal with him.

11. And being overcome by his reasons and power of speaking, they betook themselves to other viler arts, and hired some men to accuse him falsely, and to make complaint to the sanhedrim, that they had heard him speak dishonourably of the Jewish religion.

<sup>5</sup> continue in, προσκαρτεροῦμεν τῇ.

<sup>6</sup> they prayed, and laid, προσευξάμενοι ἐπέθ.



12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the <sup>b</sup>customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

12. And having incensed the sanhedrim against him, and also the people at Jerusalem, they apprehended and carried him before the sanhedrim.

13. And brought those witnesses which they had hired or suborned, ver. 11, to give in their testimony; which was thus: This Stephen is continually a foretelling destruction to the temple, and threatening the change of all the Mosaical rites.

<sup>b</sup> rites, ceremonies, which Moses delivered us.

15. And all the judges that were present in the sanhedrim, as they looked on him, saw a great splendour about him, just as it is when an angel appeareth.

## CHAP. VII.

THEN said the high priest, Are these things so ?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

1. And the chief priest asked him, Whether this, whereof he was accused, ch. vi. 14, of foretelling the destruction of this people, and religion of the Jews, were true or no ?

2. And fitting his speech to the point in hand, (that is, to prove the approaching destruction of the temple, by shewing the little merit and great provocations of that people, and the no reason why they should be preferred before other nations, the free choice, and thereupon free promise of God, being the only ground of all the mercy that befell them,) he said, I beseech you to give audience; The one eternal God of heaven and earth appeared, and spake to our father Abraham, whilst he was in Mesopotamia, (as that (see Judith v. 3.) in a wider notion contains that whole region on the other side of Euphrates from Canaan, ver. 2, Syria, \*Chaldea, Mesopotamia, and Babylo-  
nia,) that is, whilst he was in the place of his birth, Ur of the Chaldees, Gen. xv. 7, and xi. 31, before the time that his father Terah and he dwelt in Haran, Gen. xi. 31, (where in the way from Ur to Canaan they stayed some years, till Terah's death, ver. 32.)

\* Ur in Mesopotamia fuit in via e Tigri Nisibem. *Ammian.*



3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much* as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil [a] four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

3. And when he appeared, he commanded him, saying, The country where thou art is overrun with all villany; and therefore, that thou mayest keep thyself free from their idolatries, and other vices accompanying them, I command thee to forsake that place, and thy father's house, Gen. xii. 1, and remove into another land, which I shall appoint and direct thee to, viz., the land of Canaan, which though now possessed by others, yet I will give unto thee, and to thy seed entirely, Gen. xiii. 14; and by thy readiness to take this journey on this command, I shall discern thy obedience to me.

4. Then, in obedience to that command, he went out of that country of his (and his father Terah with him, as far as Haran, Gen. xi. 31); and after he had dwelt in Haran some years, according to God's command, he removed into Canaan, Gen. xii. 5.

5. And there he pitched his tent, and built an altar, vv. 7, 8, (but was soon fain to remove into Egypt, ver. 10, and there to sojourn,) having received a promise of God, that he would give him this whole land of Canaan, ch. xii. 7, for him and his seed to possess, when as yet he had no child, nor likelihood to have any, nor any kind of estate in the land, but was a stranger or sojourner there, Gen. xvii. 18, and xx. 1, and xxi. 34, and xxiii. 4.

6. And, Gen. xv. 13, God spake to him again concerning this matter, that before this promise should be performed to him, his posterity should first sojourn in Canaan, and then go down to sojourn in Egypt, and there should suffer, and be for some time oppressed like slaves, till the end of four hundred years from the time of the birth of Isaac (not from the time of the going into Egypt), until the time that the iniquity of the seven nations, all concluded there (as Amos ii. 9, 10.) under the general name of the Amorites, which inhabited this promised land, should be filled up, and so they fit for God in justice to destroy them, and give away their land from them, Gen. xv. 16.

7. And then in the fourth generation (Gen. xv. 16.) after Jacob, (Moses and Aaron, which brought them out, being the sons of Amram, the son of Cohath, the son of Levi, one of Jacob's sons that went down with him into Egypt,) when the time comes of bringing them out of their Egyptian slavery, and giving them this land, I will, saith God, Gen. xv. 14, lay heavy punishments on the Egyptians, and by that means

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, [b] threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were [c] carried over into Sychem, and laid in

make them release thy posterity; and so they shall come and possess this land, and serve me in it.

8. And God made a covenant with him, and appointed circumcision as a seal of it; and accordingly Abraham, when Isaac was born, circumcised him the eighth day; and Isaac begat and circumcised Jacob, and Jacob his twelve sons, the heads of the twelve tribes, of which this people consisted.

9. And those sons of Jacob were much displeased with one of their brethren, viz., Joseph, and sold him into Egypt; but when he was there, God protected, and provided for, and advanced him miraculously.

10. And when he was cast into prison there, God brought him out, and at the same time brought him into favour and estimation, for deep wisdom, with Pharaoh the king of Egypt: and he intrusted the affairs of his whole household, yea and the whole kingdom, to his managery.

11. At this time of Joseph's power with Pharaoh there came a terrible famine upon Egypt and Canaan for seven years' space, and our father Jacob and his children, being then in Canaan, were like to have perished for want of food.

12, 13. And Jacob, understanding that, though the famine was as great at present in Egypt as in Canaan, yet there was a magazine of corn reserved from the former years' plenty, and so there was now sufficient for themselves and to sell to others, sent his sons twice into Egypt to buy corn; and though the first time Joseph dealt a little harshly with them, yet the second time he made himself known to be their brother, and made it known also to Pharaoh.

14. And by Pharaoh's appointment, Joseph sent for his father and brethren, and their wives and children, which, reckoning in some of their children born in Egypt, together with Joseph and his sons, and sons' sons, made up seventy-five persons.

15. And accordingly Jacob went down to him with his whole family; and he and all his sons died there.

16. And Joseph and some (say the ancients) of his brethren, being first buried in Egypt, were after, at the Israelites' going out, removed to Sichem, Jos. xxiv. 32, and buried in the field bought by Jacob of the children of Hamor; and Jacob himself never buried in Egypt, but by his sons carried and buried, Gen. l. 13, in the field of Machpelah, bought by Abraham of

1 being enraged, *ζηλώσαντες*.



the sepulchre that Ephron son of Zoar, Gen. xxiii. 8, or of the sons of Abraham bought for Heth, Gen. xlix. 32. And so, saith Josephus, some of a sum of money of his sons also.

17, 18. And when the four hundred years began to be expired, after which the performance of the promise to Abraham's seed, of giving them the land of Canaan, was to commence, the people growing into a great number, and another king coming to reign in Egypt, that forgot the merits of Joseph.

19. (Who therefore did all that he could to keep the Israelites from flourishing or increasing, and among other things, commanded all their male children to be put to death, Exod. i.)

20, 21. At this point of time Moses was born, and being a very beautiful child, he was first kept close in his father's house three months, Exod. ii.; but when that could no longer be done, he was put in a cradle of bulrushes by a river's brink; and being there left and exposed, the providence of God preserved him. For it happened that Pharaoh's daughter found him there, and took him, and put him to nurse to his own mother, Exod. ii. 9, and so afterwards educated and brought him up as her own son.

22. By which means he was instructed in all the learning of the Egyptians, in mathematics, and physics, &c., (see note [a] 2 Tim. iii.,) and was thereby a person of great abilities above other men, both for speaking (viz., in respect of eloquence and power of speech, though for the manner of utterance he had some stammering in his speech) and also for management of business; very able both to give counsel, and to act any great affairs.

23. And when he was forty years old, God having some way revealed unto him (see note [a] 2 Tim. iii.) his purpose of delivering the Israelites out of their slavery by his hands, and making him their leader and instrument of his vengeance on their oppressors the Egyptians, (see ver. 25,) thereupon he resolved to visit them, and see how it was with them.

24. And seeing an Egyptian do injury to an Israelite, he took the Israelite's part against him, and in defence of the Israelite killed the Egyptian.

25. This he did as an act of that office to which God had designed him, that of a saviour or deliverer of his countrymen; and although he had not yet re-

<sup>3</sup> circumvented, κατασφισάμενος.

<sup>4</sup> by casting out their children, or causing them to be cast out.

<sup>5</sup> brought him up for herself as, or, for a son, ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

<sup>6</sup> But, or, And he thought that his brethren did understand, Ἐνόμισε δὲ συνίναί τοὺς ἀδ.



posed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and <sup>7</sup> would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* \*Then Moses trembled, and durst not behold.

33 Then said the Lord to him, <sup>b</sup> Put

ceived his commission to that office, but only some notice of God's designation, yet thinking that the Israelites did also know that he was thus designed, he thought fit to do this, (which lawfully he might, in the defence of an innocent person's life against an unjust assault or violence, which could not be averted but by this means,) viz., in defence of the one to kill the other, as a first assay or exercise of that office. But in this he was mistaken, for the Israelites knew nothing of this purpose of God to employ him, and from this act of his had not that sagacity to discern it.

26. The next day he interposed himself again as a pacifier or composer of controversies among them, to see how that would be accepted by them, whether they would be likely to receive him as a judge, to go in and out before them, which was another part of the office to which he was designed.

29. And Moses seeing himself thus repulsed, and, on the other side, fearing that what he had done already might by being known bring hazard on him, (as it did, *Exod. ii. 15*, when Pharaoh heard of it he sought to kill him,) he fled from thence to Midian, and there sojourned with Revel, *Exod. ii. 18*, or, which is all one, with Jethro, *ch. iii. 1*, the priest or prince of Midian, *Exod. ii. 16*, and he kept his sheep, and married his daughter Zipporah, by whom he had two children, Gershom, so named for his being a stranger or sojourner there, and Eliezer, from God's helping him or delivering him from the hand of Pharaoh, that sought his life, *Exod. xviii. 2—4*.

30. And at the end of a second part of three of his life, i. e. of a second forty years, which was also the period of the four hundred years prefixed, *ver. 6*, as Moses was feeding his sheep about Horeb or Sinai, that mount, after so famous for God's delivering the law out of it, and therefore called the flaming mountain of God, *Exod. iii. 2*, he saw a flame of fire in a bush, but the bush was not hurt nor consumed by it, which was the appearing of an angel, according as it was usual for angels to appear: (see note [k] *Matt. iii.*)

\* And this voice of God, by an angel speaking, (and perhaps, as it was usual, thunder joined with it,) was so terrible to him, and the flame that appeared in the bush so glorious and illustrious, that he durst not look upon it, but hid his face, *Exod. iii. 6*.

<sup>b</sup> This appearance of an angel is an argument and

<sup>7</sup> persuaded them to peace, *συνήλασεν αὐτοὺς εἰς εἰρήνην.*

off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the <sup>a</sup>affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the <sup>b</sup>church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received <sup>c</sup>the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and

evidence of my peculiar presence, from which any place is called holy; and therefore, in reverence due to such a presence, put off thy shoes &c.

34. Now is the time come wherein I will certainly visit and relieve that people of mine, the children of Abraham, which, according to what I foretold him, (see ver. 6,) have been used like slaves in Egypt a long time; and to this purpose now I have sent down my angel, the only way of my peculiar presence in any one place, that I may commune with thee, and send thee on this message, as my commissioner to bring them out thence.

35. And so that Moses, that they would not receive to avenge their injuries or compose their quarrels, vv. 27, 28, was now sent by God to lead them and bring them out of Egypt, and to this end an angel sent to talk with him, and give him his commission, which was done in a glorious manner by a flame in (but not consuming) the bush.

36. And at last, after the working of many terrible prodigies, first in Egypt, then at their departure in the Red sea, he rescued them out of Pharaoh's hands; and after forty years spent in the wilderness, to punish their murmuring, and to shew forth more of God's power and miracles in sustaining them there, they were at last brought by Joshua into Canaan.

37. Now what was this Moses all this while but a prophet foretelling the purpose of God to send another great prophet to you in these later days, the Messias, which (though he were God from heaven, yet) should here be born in an ordinary condition of a daughter of Abraham, and warning you to be sure to receive and entertain him when he should come, assuring you, that if you hear not (receive not) him, you shall (which was the point in hand which Stephen was all this while a demonstrating, in answer to what was laid to his charge, ch. vi. 14.) be utterly destroyed? Acts iii. 32.

38. This Moses afterward, when the people were encamped in the wilderness, was called up to mount Sinai, where an angel spake to him and the Israelites, and delivered the law to them: see note [a] Rom. iii.

39, 40. And after all these prodigies and miracles used by God to give him authority among them, the Israelites murmured and rebelled against him still,

<sup>a</sup> oppression, ill usage, *κακωσιν*.

<sup>b</sup> congregation, *ἐκκλησία*.

<sup>c</sup> living, *ζῶντα*.

11 become obedient, *ὁπήκοοι γενέσθαι*.



in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye <sup>12</sup> took up the [f] tabernacle of Moloch, and the star of your god [g] Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 <sup>13</sup> Our fathers had the [h] tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the <sup>14</sup> Gentiles, whom God drave out <sup>15</sup> before the face of our fa-

and had more mind to be in Egypt again than under his government, and to that purpose made them pictures of the Egyptians' gods to go before and lead them, as Moses did, viz., a calf, ver. 41, only upon pretence that Moses had forsaken them, was gone they knew not whither, when indeed he was only called by God unto the mount, to receive commandments to give unto them.

41. And when they had made this calf, they very solemnly worshipped it, and by sacrifice and festivities celebrated that idol (which they themselves made) in the same manner as God himself is wont to be worshipped.

42. This provoked God to forsake them, to leave them to themselves, to permit them to follow their own hearts' desires into all the madness they led them to, and so by not restraining, to deliver them up to worship the stars of heaven, instead of God, upon which it is that God expostulates with them, Amos v. 25—"Were the sacrifices which you offered up in the wilderness all those forty years, offered to me, O ye house of Israel?"

43. "Nay, as the grossest idolatry, ye set up a chapel or shrine with an image in it, (see note [e] ch. xix.,) and that image the image of one of the Egyptian kings, under the title of Mars; and again, the picture of Saturn, another planet denoting another Egyptian god; and these images of these false gods have been made by you on purpose to be worshipped by you: which idolatry, together with your consequent sins, hath brought that captivity upon you," Amos v. 26.

44. These fathers of ours in the wilderness had the tabernacle of the testimony, that is, the tabernacle with the ark in it, called *the ark of the testimony*, (because of the tables of the law put there, which were the testimonies and evidences of God's will how he would be served,) or else the tabernacle where God promised to meet them, the place where he would record his name, Exod. xx. 24, where they were to commemorate his mercies to them, and where he would answer their prayers, bestow blessings on them, and this built exactly according to the pattern shewed Moses by God.

45. Their successors under Joshua brought in-

<sup>12</sup> have set up, ἀνελάβετε.

<sup>13</sup> The tabernacle of the testimony was among our fathers, ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατέσιν ἡμῶν.

<sup>14</sup> nations, ἐθνῶν.

<sup>15</sup> from, ἀπὸ.



thers, unto the days of David ; to Canaan with them, and so it continued till David's time.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob. 46. Who having received special favour from God, desired earnestly to build a standing temple for his service.

47 But Solomon built him an house. 47. But this temple was not thought fit to be built by him, because, though he were a very excellent

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, person, yet he had had great wars, and shed much blood, 1 Chron. xxii. 8, and xxviii. 3, in which respect God would not permit him to have this honour of building the temple, a place destined to all peaceableness, purity and holiness: this therefore was reserved for Solomon, who accordingly built it in a most sumptuous manner.

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? 48—51. But sure God doth not so dwell in this temple (who hath the whole world for his palace) as that he should be bound to preserve this for ever from being destroyed, when you have by crucifying his Son thus provoked his vengeance against you, (and this brings home Stephen's discourse in this chapter to the point which he had in hand, ch. vi. 14,) and continue in the rebellions of your fathers: for sure if David's bloodguiltiness made him incapable of building it, yours will render you incapable of having it continued to you.

50 Hath not my hand made all these things? 52, 53. For as your fathers persecuted and slew all the old prophets, which foretold the coming of the Messias, so ye, now he is actually come, have betrayed and murdered him. A sin set out and heightened with the greatest aggravations imaginable, whether we consider the person thus used by you, or you that thus used him; he the holiest person in the world, that came to be your Saviour; and you the people of God, the very men for whose sakes the law was delivered by God to hosts of angels, and by them delivered to you, and yet you have not obeyed it, nor embraced him which came to perfect that law, but absolutely rebelled against all.

51 ¶ Ye [s] stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. 54. This whole sermon, but especially the close of it, foretelling their destruction for their bloody sins, wounded them deep; but instead of producing contrition, exasperated them the more, and put them into an horrible rage against Stephen, and that inflamed their zeal to set upon the stoning of him.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 55. But he, full of courage, looked up far above all

53 Who have received the law <sup>16</sup> by the disposition of angels, and have not kept it. 55. But he, full of courage, looked up far above all

54 ¶ When they heard these things, they were <sup>17</sup> cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy

<sup>16</sup> Or, among host, or, troops, *eis diatrayds*: see note [f] ch. xiii.  
heart, or, enraged: see note [e] ch. v.

<sup>17</sup> mad in their

Ghost, looked up fears of their fury; and doing so, he saw an appearance of angels about God, and Jesus God-man standing (as in a posture of readiness to assist and help) close by, or at the right hand of God.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

56. And he proclaimed his vision, saying, Behold—

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, [k] lay not this sin to their charge. And when he had said this, he <sup>c</sup>fell asleep.

57, 58. And they dealt with him by the judgment of zeal, used among the Jews against those that departed from the Jewish (and set up any new) worship; and first cast him out of the gates of the city, then stoned him; and they that brought evidence against him, ch. vi. 13, and were therefore by law to throw the first stone at him, and are therefore called executioners, ch. xxii. 2, put off their clothes to fit themselves for their work; and a young man called Saul undertook to look to their clothes, who consequently had a hand in the stoning of him, ch. viii. 1.

59. And all the time that they cast stones he continued in prayer to God, and at the last concluded in these words, Lord Jesus, receive my spirit.

<sup>c</sup> gave up the ghost.

### CHAP. VIII.

AND Saul was <sup>1</sup>consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

1. And Saul, which was after, ch. ix., so strangely converted, and became so renowned an apostle, was then one of those that liked well the stoning of Stephen, and joined in it, ch. vii. 58. And at the same time that they dealt thus with Stephen, they vehemently opposed the professing of the faith at Jerusalem, and persecuted all that did so. And all such, but the apostles, particularly the rest of the seven deacons, and divers others, ch. xi. 19, went out of Jerusalem, and were dispersed into several places through Judæa and Samaria, and as far as Phœnice and Cyprus and Antioch, ch. xi. 19; and in all those places those that were thus dispersed (being filled

<sup>1</sup> well pleased with the killing of him, *συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ*.



2 And devout men  
 2 [a] carried Stephen  
 to his burial, and  
 made great lament-  
 ation over him.

3 As for Saul, he  
 made havock of the  
 church, entering in-  
 to every house, and  
 haling men and wo-  
 men committed them  
 to prison.

4 Therefore they  
 that were scattered  
 abroad 3 went every  
 where [b] preaching  
 the word.

5 Then Philip went  
 down to 4 the city of  
 Samaria, and preach-  
 ed Christ unto them.

6 And the people  
 with one accord gave  
 heed unto those  
 things which Philip  
 spake, hearing and  
 seeing the miracles  
 which he did.

7 For unclean spi-  
 rits, crying with loud  
 voice, came out of  
 many that were pos-  
 sessed with them :  
 and many taken with  
 palsies, and that were  
 lame, were healed.

8 And there was  
 great joy in that city.

9 But 5 there was  
 a certain man, called  
 Simon, which be-  
 foretime in the same  
 city used sorcery,  
 and bewitched the  
 people of Samaria,  
 giving out that him-  
 self was some great  
 one :

10 To whom they  
 all gave heed, from  
 6 the least to the  
 greatest, saying, This  
 man is 7 the great  
 power of God.

with the Holy Ghost, ch. iv. 31.) preached to the  
 Jews, and only the apostles continued at Hierusalem,  
 being not yet (all) gone out from thence.

2. And some proselytes that were there (see note  
 [a] ch. x.) made a solemn funeral for Stephen, and  
 mourned at it.

4. And thereupon they that were driven from Je-  
 rusalem into Judæa and Samaria, ver. 1, rested not  
 there, but went farther off, and all the way they went  
 published the glad tidings of the gospel, told every  
 where what they knew of it.

5. Then Philip the deacon, not the apostle, (and  
 therefore Peter and John, ver. 15, are sent to impose  
 hands,) went from Judæa to Samaria; and though  
 the Jews conversed not with them, and though in the  
 first going out of the apostles, Matt. x. 5, they were  
 appointed not to go to any city of the Samaritans,  
 yet now in this dispersion and persecution from the  
 Jews at Jerusalem, ver. 1, it was thought fit to preach  
 the gospel unto them, and Philip accordingly preached  
 it in Sebaste, an eminent city in Samaria.

6. And all that city were persuaded by Philip to  
 receive the faith of Christ, being convinced by the  
 miracles wrought by him.

7. For out of many that were possessed they cast  
 out devils, which at their coming out made loud ac-  
 knowledgment of the irresistibleness of the power by  
 which they acted : and many taken with palsies—

9. But before this preaching and miracles of Philip  
 there had been in the city one Simon, which was a  
 magician, which had done some strange things, which  
 posed and amazed the ignorant people, by which  
 means he took upon him to be a divine person.

a the divine power, which in every nation is ac-  
 knowledged sometimes under one, sometimes under  
 another name, Jehovah, Jupiter, and the like.

2 prepared Stephen for. 3 passed along publishing, διήλθον εὐαγγελίζ. 4 a city, πόλιν.  
 5 before this there was, or had been in the city, a certain man, Simon by name, which used  
 sorcery, and astonished &c. Ἀνὴρ δὲ τις ὀνόματι Σίμων, προὔπῃρχεν ἐν τῇ πόλει μαγεύων  
 καὶ ἐκσταῶν. 6 small to great, μικροῦ ὥς μεγάλου. 7 the power of God, called the Great :  
 so the King's MS. and the ancient Greek and Latin MS. read it, δυνάμεις Θεοῦ ἢ καλου-  
 μένη μεγάλη : see notes [c] [f] 2 Thess. ii. 4.



11 And to him they had regard, because that of long time <sup>b</sup>he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and <sup>c</sup>wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then <sup>[c]</sup>laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, <sup>d</sup>he may receive the Holy Ghost.

<sup>b</sup> he had by sorcery, or the help of the devil, done such strange things that they were amazed at them, (see ver. 13,) and knew not what to think of him.

12. But when Philip, (one of the seven, ver. 5, and ch. vi., called evangelist, ch. xxi. 8, because of his preaching the gospel here, see note [b] John xx.,) by preaching the Christian faith, and doing far greater miracles, had converted them to Christianity, they all came in as proselytes to the gospel, and received baptism of him, all of all sorts.

<sup>c</sup> was himself amazed at the miracles Philip did, as the people had been at his, vv. 9, 11.

14. And when the apostles that remained at Jerusalem, ver. 1, heard that by Philip's preaching the whole country of Samaria was converted and baptized, and knowing that Philip had no farther power, they sent two of their own company, Peter and John,

15. To confirm them, and to ordain them elders or bishops, (in every city one,) by prayer and imposition of hands.

16. (For Philip had not done either of these, nor consequently provided for the necessities to the continuance of a church; only he had preached the faith, and baptized them with that baptism which Christ commanded to be used, Matt. xxviii. 19, that in the name of the Father, Son, and Holy Ghost.)

17. Then Peter and John confirmed and ordained them elders or bishops in all their cities, to rule or govern them in the faith; and in doing it they used that ceremony of imposition of hands, (known among the Jews, Deut. xxxiv. 9,) and thereby was bestowed on them the gift of the Holy Ghost, working of miracles, speaking with tongues, &c.

18. And Simon the sorcerer seeing those miraculous effects, consequent to the apostles' imposition of hands, offered to give them money for this power.

<sup>d</sup> he may receive those gifts and graces of working miracles, &c.

<sup>8</sup> was astonished, ἐξίστατο: see ver. 9.

20 But Peter said unto him, \* Thy money <sup>9</sup> perish with thee, because thou hast thought that the gift of God may be purchased with money. \* I will not receive thy money; and thy offering it shall bring mischief upon thyself, for thinking so meanly of this apostolical privilege bestowed on us by Christ, which sure is not to be bought, like earthly commodities, with the price of money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 21. Thou shalt never have any part of this privilege, nor right of dispensing or administering of these holy things; for thy design in desiring this is not the enlarging Christ's kingdom, but the getting an opinion of power to thyself.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 22. Repent therefore, and humble thyself before God for this wicked project of thine, (and humbly beseech his pardon; and it is not impossible but that it may yet be obtained by thee.)

23 For I perceive that thou art in the [d] gall of bitterness, and in <sup>10</sup> the [e] bond of iniquity. 23. For I perceive to thyself, and bitter to God, very dangerous to thee, and displeasing to him, and makest this proposal out of a villainous treacherous design, not to advance Christ's kingdom, but to destroy it, and accordingly thou art to expect to be dealt with by God.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. 24. And Simon besought them that they would pray for him, that God would pardon this wickedness of his, and not inflict on him such punishment as they seemed to foretell would fall upon him.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. 25. And when they had confirmed those in the faith (bearing witness to the truth which Philip had taught) who were baptized by him, they returned to Jerusalem, and as they went, preached the gospel to all the villages of Samaria, where Philip had not preached it, and had good success in it.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 26. And Philip had a vision, and therein an angel from heaven spake unto him, saying, Arise and go toward the south—

27 And he arose and went: and, behold, a man of Ethiopia, <sup>11</sup> an eunuch of great authority under Candace (see Ecumenius) of Æthiopia, had been at Jerusa-

<sup>9</sup> he with thee to destruction, *σὺν σοὶ εἴη εἰς ἀπώλειαν*. <sup>10</sup> a wicked conspiracy. <sup>11</sup> a great officer of Candace, *δυνάστης Κανδάκης*.

queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 <sup>12</sup> Was returning, and sitting in his chariot read Esaias the prophet.

29 Then [f] the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man <sup>8</sup> should guide me? And he desired Philip that he would come up and sit with him.

32 [g] The <sup>13</sup> place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 [h] In his humiliation his judgment was taken away: and who shall <sup>14</sup> declare his generation? for his life is taken from the earth.

34 And the eunuch <sup>h</sup> answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the

lem to worship the God of Israel, being, it seems, a proselyte of the Jewish religion, one of the lower sort: (see note [d] Matt. xxiii.)

29. Then Philip was by prophetic divine afflation, or revelation, directed to go near to the chariot and speak to him.

8 give me some direction, and tell me what it is that the prophet's words belong to? And he desired Philip—

33. By an assembly and by judgment, by the sanhedrim of the Jews, and the Roman procurator Pilate, he was taken away; or, in his state of exinanition and humiliation, when he was apprehended and arraigned by the Jews, he was most unjustly dealt with, put to death, being most innocent. And who shall describe the wickedness of that age that used him thus, which put him to death for coming to do good to them?

<sup>h</sup> demanded of Philip, saying, I pray thee—

35. And on occasion of this scripture, which, though it had one literal completion about the time of Isaiah's writing it, yet had another higher comple-

<sup>12</sup> And he was returning, and sitting &c., and he read, *ἦν τε ὑποστρέφων καὶ καθήμενος—καὶ ἀνελθὼν.* <sup>13</sup> section. <sup>14</sup> describe, *διηγήσεται*: see note [c].



same scripture, and preached unto him Jesus. tion in Christ, Philip began and preached to him the whole Christian faith.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here* is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>i</sup> I believe these prophecies of the Messiah to be fulfilled in Christ, and consequently that he is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, <sup>k</sup>[*i*] the Spirit of the Lord caught away Philip, <sup>16</sup> that the eunuch saw him no more: and he went on his way rejoicing.

<sup>k</sup> an angel (see note [*f*]) of the Lord—

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

## CHAP. IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the <sup>1</sup>synagogues, that if he found any of this way, whether they were men or women,

1, 2. But the death of Stephen did not satiate the bloody mind that was in Saul, or allay his zeal against Christians, but being very intent upon it, he came to the sanhedrim at Jerusalem, and desired the high priest to give him letters of commission to the consistories of other cities of Syria, (as being under Jerusalem, the grand metropolis of Syria, as well as Judæa,) and his commission was to empower him, ver. 14, to seize upon any Christians whatever, and secure them, and bring them up to Jerusalem to be judged by the sanhedrim there.

<sup>16</sup> and, *καί*.

<sup>1</sup> consistories: see note [*d*] Matt. vi.

he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly <sup>a</sup> there shined round about him a light from heaven:

<sup>a</sup> a bright shining cloud (such as Matt. xvii. 5.) encompassed him.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

4. And it struck him with great terror, as at the presence of God, which he knew was wont thus to exhibit himself. This made him fall prostrate on his face, and as he did so, there came to his ears a clap of thunder, and out of that this speech directed to him, Saul, Saul—

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: <sup>b</sup> it is hard for thee [<sup>a</sup>] to kick against the <sup>2</sup> pricks.

<sup>b</sup> it is thy best way to be obedient to the commands that shall now be given thee, and not to be refractory.

6 And he trembling and astonished said, <sup>c</sup> Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

<sup>c</sup> I am most ready to do whatever thou commandest me, if thou wilt please to give me knowledge of thy will. And the Lord—

7 And the men which journeyed with him <sup>d</sup> stood speechless, <sup>3</sup> [<sup>b</sup>] hearing a voice, but seeing no man.

<sup>d</sup> were so frightened with the thunderclap which they heard, (though they neither saw any man nor heard what was said unto him,) that they were not able to speak.

8 And Saul arose from the earth; and when his eyes were opened, he <sup>e</sup> saw no man: but they led him by the hand, and brought *him* into Damascus.

<sup>e</sup> was not able to see, ver. 9, but was fain to be led to Damascus.

9 And he was three days without sight, and neither did eat nor drink.

9. And he was not in three days recovered out of that fit, but continued blind, and able to eat nothing, in a kind of trance or ecstasy, ver. 12.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

<sup>2</sup> goads, κέντρα.

<sup>3</sup> hearing indeed the voice, or, thunder.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is <sup>2</sup>a chosen vessel unto me, to bear my name before <sup>4</sup>the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately

<sup>f</sup> who having earnestly prayed that he may recover his sight, in his prayer hath been in an ecstasy, and therein had it revealed to him, that one Ananias should come in, and by bare laying hands on him, recover his sight.

14. And now he is come with commission from the sanhedrim (see ver. 2.) to secure all that publicly avow the worship of Christ, Acts xxii. 16.

<sup>2</sup> a prime special person, whom as a most honourable instrument, or piece of householdstuff in my family, (the church, which I am now to erect,) I have set apart for my peculiar service, (see ch. xxvi. 17,) viz., to preach the gospel not only to the Jews but the Gentiles also, the greatest and supreme among them.

16. And as fierce as he now appears against the Christian faith, he shall suffer very heavy pressures, run many hazards suddenly, vv. 23 and 29, and labour most abundantly, and at last suffer death itself in propugning of it, and this shall now be foretold him by thee.

17. And Ananias went to him, and laying his hands on him, told him that Jesus (that appeared to him as he came to Damascus) had sent him to him, not only to restore his sight to him, but to endow him with many extraordinary gifts and graces, thereby to fit him for God's service in the church, to which he had designed him, and to which he is consecrated, ch.

xiii. 2.

<sup>4</sup> nations, ἔθνη.



there fell from his eyes as it had been scales; <sup>h</sup> and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, <sup>5</sup>[c]proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then <sup>k</sup>the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they

<sup>h</sup> and he recovered his sight immediately, and was baptized.

19, 20. And taking food after his long fasting he soon recovered strength perfectly. Soon after this he went from Damascus into Arabia, Gal. i. 17, (of which journey Luke, being not with him, makes no mention,) and from thence returned again to Damascus, and having spent some time with those Jewish Christians which were driven from Jerusalem (ch. viii. 1.) to Damascus, by virtue of his call from heaven, and of Christ's message by Ananias to him, vv. 15, 16, and being filled with the Holy Ghost, ver. 17, he set presently about the preaching of the gospel, and that publicly in the Jewish synagogues, and proclaimed that Christ was indeed the Messiah, the eternal Son of God.

21. And all that heard it were amazed at this sudden change, remembering that he had so lately been a special person in the stoning of Stephen, and very vehement against all Christians, and was come to Damascus with commission for this very purpose.

22. But Saul grew every day in spiritual strength, and was soon able to repel all the Jews' arguments to the contrary, and pressed them with such evidence that they were not able to avoid, collecting from the characters and prophecies of the Messiah (and thereby demonstrating) that this Jesus is the Messiah.

<sup>i</sup> had a design, and entered into a conspiracy, and laid wait to assault and kill him.

<sup>k</sup> the Christians (see note [a] Matt. v.) took him—

<sup>l</sup> Christians there, but they durst not venture to

<sup>5</sup> teaching.

were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had <sup>m</sup> preached boldly at Damascus in the name of Jesus.

28 And he was with them <sup>n</sup> coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and <sup>o</sup> disputed against <sup>p</sup> the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to <sup>q</sup> Tarsus.

31 Then had the churches <sup>r</sup> rest throughout all Judæa and Galilee and Samaria, and were [*d*]edified; and walking in the fear of the Lord, and <sup>s</sup> in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named *Aeneas*, which <sup>t</sup> had kept his bed

associate with him, not believing that he was a Christian.

<sup>m</sup> openly, or in the assembly, ver. 20, preached to the people (see note [*a*] John vii.) the gospel of Christ.

<sup>n</sup> employed in the works of this sacred calling of his at Jerusalem.

29. And he proclaimed the faith of Christ publicly, and argued and discoursed with the Jews that understood Greek (see note [*a*] ch. vi.): but they—

<sup>o</sup> the city where he was born.

31. Now all the Christian assemblies through Judæa, Galilee, and Samaria, were permitted a quiet use of their religion, and daily more and more confirmed and improved, superstructing all Christian doctrine, and pure pious practice on that foundation already laid, and more were daily converted to them by the apostles' discharging that office and duty, to which they were designed by the coming of the Holy Ghost, the Paraclete, upon them: (see note [*b*] John xiv.)

32. And as Peter went his perambulation thorough all those churches he came to the Jewish Christians that dwelt at Lydda.

<sup>t</sup> being sick of the palsy, was not able to move from his bed for the space of eight years.

<sup>6</sup> spake and disputed, ἐλάλει τε καὶ συνέζητει. the admonition or exhorting, τῇ παρακλήσει.

<sup>7</sup> the Hellenists, τοὺς Ἑλληνιστάς. <sup>8</sup> by was laid on a bed, κατακείμενον ἐπὶ κρεβ-

βάτῳ.

eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and <sup>10</sup> make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called <sup>11</sup> Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: <sup>†</sup> whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and <sup>‡</sup> the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not <sup>12</sup> delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the <sup>†</sup> widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turn-

<sup>‡</sup> make ready, prepare for thyself, either to eat or to take rest. And he arose immediately.

35. And hereupon the inhabitants of Lydda and Saron generally received the faith, seeing this man on whom this miracle was wrought.

36. And at Joppa there was a woman that had received the faith, her name was Tabitha, which signifies a roe, she was a very laborious woman, one that wrought much, (see note [k] Luke i., and note [a] Titus iii.) and by that means was very liberal and charitable.

<sup>†</sup> and having, by way of preparation for her interring, washed her, according to their custom of burying, they laid her—

<sup>‡</sup> the Christians of Joppa had heard—

<sup>†</sup> poor widows, which had been clothed by her liberality, came weeping to him, and shewed him the evidences and monuments of her charity, the inner and upper garments, (see note [r] Matt. v.,) which either she made, or caused to be made them, while she lived, ver. 36.

<sup>10</sup> spread for thyself, στρώσον σεαυτῷ.  
as far as them, ἐκνήσσαι διελθεῖν ὥς αὐτῶν.

<sup>11</sup> a roe, Δόρκας.

<sup>12</sup> think much to pass



ing *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called "the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And \* it came to pass, that he tarried many days in Joppa with one Simon a tanner.

<sup>u</sup> the Christian professors, and the women that so lamented their loss, ver. 39, presented her alive.

\* he abode many days—

## CHAP. X.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band,

2 [a] A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He \* saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a [b] memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner,

1. There was in Cæsarea, a stately city upon the Palestine coast, some seventy miles from Jerusalem, a guard of soldiers, kept by the Romans to awe the conquered Jews, and to defend the Roman president there, and part of that was called the Italian band, and one Cornelius a Roman was captain thereof.

2. And this Cornelius was a proselyte of the Jews, and so one that worshipped the true God, he and all his family, though he were not circumcised, and he was a very charitable and devout person, and prayed daily at the set times very constantly.

<sup>a</sup> about three of clock in the afternoon, one of the times of his devotions, had a vision, and in it he saw an angel (see note [f] ch. viii.) of God—

4. And he discerned it to be a message from God, and with an earnest intent look, and great dread, he said, What is thy pleasure, Lord? And he said, Thy prayer so constantly observed at thy set times, and thy many works of charity on all occasions, have been accepted by God as a special sacrifice, and brought down a special blessing upon thee.

whose house is by the sea side: he shall <sup>b</sup>tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and <sup>c</sup>a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter <sup>d</sup>went [<sup>e</sup>] up upon the housetop to pray about the sixth hour:

10 And he <sup>1</sup>became very hungry, and would have eaten: but while they made ready, <sup>f</sup>he fell into [<sup>d</sup>] a trance,

11 And saw heaven opened, and a certain <sup>2</sup>vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is <sup>3</sup>common or unclean.

15 And the voice

<sup>b</sup> give thee knowledge of the mercy designed thee, and directions for thy whole future life.

<sup>c</sup> a soldier, which was also a proselyte, and lived continually with him.

8. And telling them the whole matter of the vision he sent them accordingly to Joppa.

<sup>d</sup> went up to the roof of the house, (as a place commodious for devotion,) about twelve of the clock, or mid-day, which was another time of prayer used by pious men.

<sup>e</sup> he fell into a trance, such as in which men are wont to receive visions from heaven.

11. And in a vision he seemed to see heaven—

12. In which were all sorts of creatures, clean and unclean, those that by the Jewish law a Jew might touch, and those that he might not, noting the Gentiles and Jews together: (see note [<sup>d</sup>] Matt. xxiii.)

13. And the voice bid him eat freely and indifferently of them all, that is, converse and preach freely to the Gentiles as well as the Jews.

14. But Peter refused, as having thought himself bound to eat nothing that was forbidden by the law concerning clean and unclean.

<sup>1</sup> was fasting, ἐγένετο πρόσπεινος. Matt. xxi. <sup>3</sup> polluted, κοινόν.

<sup>2</sup> utensil, σκεῦος: see Mark xi. 16, and note [<sup>b</sup>]

*spake* unto him again the second time,

‘ What God hath cleansed, *that* call not thou common.

16 This was done thrice : and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon’s house, <sup>g</sup> and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, <sup>h</sup> the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, <sup>i</sup> doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what *is* the cause wherefore ye are come ?

22 And they said, Cornelius the centurion, a just man, and <sup>k</sup> one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged

<sup>f</sup> God hath taken away those interdicts concerning some meats, and consequently those differences and separations between Jews and Gentiles signified by them : and therefore where God makes no distinction do not thou make any.

<sup>g</sup> and were just then come to the gate or door.

<sup>h</sup> it was revealed to him by divine afflation (see note [e] ch. viii.) saying, Behold—

<sup>i</sup> making no question upon those Jewish scruples of the unlawfulness of conversing with Gentiles, for it is by my appointment that they are come to thee.

<sup>k</sup> a proselyte of the Jews, and generally well esteemed by them, hath seen a vision, and therein was by an angel of God commanded to send for thee to come to him, and say somewhat of eminent concernment to him.



them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, <sup>m</sup> Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, <sup>n</sup> a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is

<sup>l</sup> took him for an angel, or one sent immediately from heaven to him, and accordingly did behave himself toward him in great humility.

26. And Peter would not receive that expression from him, telling him that he was an ordinary man, though thus employed on God's errand to him.

<sup>m</sup> Ye all know that the laws of the Jewish religion permit not a Jew to converse familiarly with any Gentile; but God hath by vision revealed to me, that I should not make any difference between Jews and Gentiles.

<sup>n</sup> an angel appeared to me in the shape of a man stood before me in bright shining apparel.

° heard, and thine alms are had in remembrance in the sight of God. ° accepted so far as to bring down this mercy of God on thee, and thine acts of mercy are now likely to be rewarded by God abundantly.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and °thou hast well done that thou art come. Now therefore are we all here present before °God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God ° is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God [e]anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil;

¶ I thank thee (Phil. iv. 14.) for coming. And now we all here are ready to receive any message from God, and to undertake any course that God by thee shall appoint us.

° looks not on any one man with favour above others, merely because he is a Jew, or for any such personal external prerogatives, abstracted from actions and qualifications.

35. But of what nation soever a man be, if he undertake the service of the true God, and exercise works of mercy and devotion, ver. 2, he shall be sure to be accepted by God, and rewarded with higher revelations and graces from him.

36—38. The doctrine which hath been preached thorough all Judæa by God's appointment, to wit, that of salvation by Jesus, appointed by God to be our King, and which was first preached in Galilee presently after John Baptist's preaching and baptizing; this doctrine you cannot but have heard of, viz., concerning Jesus of Nazareth, how by the testimony of the Holy Ghost descending on him, and by the power of working miracles, God authorized him, and accordingly he hath executed his office, an office of mercy, instructing and calling to repentance, curing diseases, and casting out devils by the power of God, which was present with him.

° The Syriac and old Latin read, *thee*.

for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

put to death and crucified.

manifested him to be conqueror over death.

41. But this manifestation was not immediately made to all the multitude of the Jews, but only to his disciples, persons whom God had inclined to leave all and follow Christ, and to receive the faith which he preached to them, and to repose their whole trust in him; for being crucified by the Jews, and taken from them, and so they left destitute and hopeless for a while, God was pleased to revive him again; and as he had chosen them to be witnesses of all that Christ did when he was alive, so he chose them to be the witnesses most distinctly of his resurrection, giving them the honour to eat and drink with him, and to see him eat and drink after he rose from the dead.

42. Whom therefore he appointed to preach the gospel of Christ to the world, and to proclaim to all that this crucified Christ is raised to God's right hand, to be judge of all men that shall die before, and that shall be found alive at the day of doom.

43. This is he of whom all the prophets foretell, that in him God would strike a new covenant with mankind, of which this is the sum, that although men were sinners, yet upon receiving of him, embracing his doctrine, they should by their prayers, offered to God in his name, obtain pardon and remission.

44. Whilst Peter was thus speaking, the Holy Spirit (either by some way of visible appearance, such as that was on the apostles, Acts xv. 8, or else manifesting himself in them by the effects, the same that had attended the visible descent, Acts ii, the gift of tongues, &c., ver. 46.) came down upon them, (see ver. 47, and ch. xi. 15,) and gave unto those that heard him (power of doing miracles, of speaking strange languages, ver. 46, to some, to others) other gifts and graces, fitting them for several conditions in the church: see ch. xix. 6.

45. And the Jews which had received the gospel, and came with Peter, wondered extremely that on them speak with the Gentiles—

to bless God for his great mercies to them. Then—

<sup>6</sup> and gave him to be made manifest, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι. before, προκεχειροτονημένοις: see note [a] ch. xiv.

<sup>7</sup> ordained



47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost <sup>s</sup> as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

47. Is there any doubt or question to be made of the baptizing of these, and receiving them into freedom of the congregation, to whom, although they be Gentiles, God hath himself allowed that which is more than baptism, viz., the descent of the Holy Ghost upon them, thereby fitting them for offices in his church, in the same manner as by descent of the Holy Ghost we received our commission? Acts ii.

## CHAP. XI.

AND the apostles and <sup>a</sup> brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter <sup>1</sup> rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a <sup>b</sup> trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw <sup>c</sup> four-footed beasts of the earth, and <sup>d</sup> wild beasts, and creeping things, and fowls of the air.

<sup>a</sup> Christians in Judæa heard that the people of other nations, which were not Jews, had embraced the doctrine of Christ.

2, 3. And at Peter's coming to Jerusalem the Jewish Christians (who, though they were converted to Christianity, yet still continued constant to the observation of the Mosaical law of circumcision, of abstaining from unclean things, and the conversation with men of any other nation, &c.) accused him, that he conversed freely with those that were not circumcised, Cornelius, &c., and eat with them, which the Jews count absolutely unlawful.

4. And Peter thus made his apology, giving an exact account of all that had befallen in this matter.

<sup>b</sup> See note [d] ch. x.

<sup>c</sup> beasts and fowls, and creepers of all sorts, clean and unclean.

<sup>s</sup> in like manner even as we? καθὼς καὶ ἡμεῖς; orderly, ἀρξάμενος ἐξ ἐπιθίκετο αὐτοῖς καθ' ἑξῆς.

<sup>1</sup> began and expounded to them

7 And I heard a voice saying unto me, Arise, Peter; <sup>d</sup> make no distinction of clean and unclean, but eat freely of any which thou seest. <sup>e</sup> I have always observed this distinction, commanded by the law of Moses, and must not now break that law, whatsoever thou seemest to command me.

8 But I said, Not so, Lord: for <sup>e</sup> nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me <sup>2</sup> again from heaven, 'What God hath cleansed, that call not thou common. <sup>f</sup> It was God that made that distinction by his law to the Jews, and there is no natural turpitude in eating any kind of meat, save only as it is prohibited by God; and therefore God, that made that law, abrogating it again, and making all meats clean or free to be eaten, thou art not to think any interdict lies on any, but freely to eat of all.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come into the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: <sup>g</sup> And as soon as I had seen this vision, there was a thing fell out, which made me discern to what end this vision was designed, not only to reveal to me the lawfulness of eating all sorts of meats, but more principally of conversing with and preaching the gospel to the Gentiles: for immediately—

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; <sup>h</sup> And the Spirit of God, by a secret afflation or incitation, (see note [f] ch. viii.,) commanded me to make no scruple, (this was the interpreting of my vision to me,) but freely to go along with them, though they were not Jews or circumcised proselytes. And these six men, converted or Christian Jews, went along with me: and we all went into the house of Cornelius, a Gentile, but proselyte of the Jews, though uncircumcised.

14 Who, said the angel, shall teach thee that doctrine, by believing and embracing of which thou and all thy family, if they believe also, shall be made heirs of everlasting salvation.

15 And I had not long discoursed with them, and preached the gospel of Christ, but the Holy Ghost came down (see ch. x. 44.) upon Cornelius and his company, either in the same manner or with the same effects as he did upon us apostles (Acts ii.) presently after the ascension of Christ, before we entered upon our office.

16 Then remembered I the word of the Lord, how that he <sup>i</sup> And I could not but apply to these also what Christ said to us, viz., that John Baptist's manner and

<sup>2</sup> the second time, ἐκ δευτέρου.

<sup>3</sup> speak words to thee, λαλήσει ῥήματα πρὸς σε.



said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, <sup>4</sup> who believed on the Lord Jesus Christ; <sup>5</sup> what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, <sup>6</sup> preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the <sup>7</sup> Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he

ceremony of receiving proselytes should be much exceeded by another, which should befall us and some others, (see note [a] ch. i.,) the descent of the Holy Ghost upon us.

17. And therefore, when God hath allowed these Gentiles the same privilege which he bestowed on us after our continuing steadfast to the faith of Christ so long, attending him as his constant disciples, when that which we look on as the solemnity of our mission or apostleship—the descent of the Holy Ghost—hath been also allowed to them, it must have been a downright disobedience to God if I had made a scruple to receive them into the church, or indifferently to preach unto or converse with them.

18. With this account of Peter's they were satisfied, and blessed God for that communicativeness of his goodness, that he had afforded the same mercy to the Gentiles as to the Jews, that if they will return, and amend, and receive Christ, they shall be saved, and that he had given them the grace to do so.

19. Then the disciples that were driven from Jerusalem (ch. viii. 1.) went about publishing the gospel (see note [b] ch. viii.) to the Jews, but to none else.

20. And some of these disciples were men that had been born in Cyprus and Cyrene, and they, when they came to Antioch, preached the faith of Christ to those Jews which spake and used the Greek language and Bibles.

21. And God prospered their preaching of Christ, and brought in many converts to them daily.

22. And the apostles that remained at Jerusalem hearing of it, sent Barnabas to confirm them from city to city as far as Antioch.

23. Who coming and seeing with what good success the gospel had been preached among them (see

<sup>4</sup> when we had believed, πιστεύσασιν. *ἐγὼ τίς ἡμῶν δυνατὸς κωλύσαι τὸν Θεόν;* and MS., read Ἑλληνιστάς, *Hellenists*.

<sup>5</sup> who was I, able to withstand or hinder God? <sup>6</sup> speaking, λαλοῦντες. <sup>7</sup> Many copies, printed



came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were [a] called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to [b] the elders by the hands of Barnabas and Saul.

note [d] Heb. xiii., and note [e] Acts xviii.) was glad, and advised them cordially and steadfastly to hold fast to Christ.

24. For Barnabas was a very pious person, a believer that had many excellent gifts and graces, and by his means also the gospel was received by very many.

§ Paul and Barnabas, for the space of a year, resorted to the place of public assemblies, and instructed and confirmed all that came. And the disciples, or those that received the faith of Christ, being formerly called Nazarites or Galilæans, instead of those names, were styled Christians, and that first in Antioch of any place.

27. And some of the chief men, possibly bishops of Judæa, that had also the gift of prophecy, came by appointment of the church of Jerusalem to Antioch.

28. And one of them, named Agabus, by revelation from the Spirit of God, foretold that there should shortly be a great famine over all Judæa, (see note [e] Matt. xxiv., and note [a] Luke ii.) which accordingly came to pass in the reign of the emperor Claudius: see 1 Cor. xvi. 1.

29. And all the Christians in all places, according to their abilities, resolved to send relief to the Christians in Judæa in this time of dearth, (and among them Helen, queen of the Adiabeni, saith Eusebius, lib. 2. c. 12.) bought a great deal of corn out of Egypt, and sent it to be distributed to them that were in want: see Jos. Ant. lib. 20. cap. 2.

30. And this liberality from other parts of the church was by Paul and Barnabas brought and put into the hands of the bishops of Judæa.

\* assembled in the church, συναχθῆναι ἐν τῇ ἐκκλησίᾳ.

## CHAP. XII.

NOW about that time Herod the king <sup>1</sup>[a] stretched forth his hands to vex certain of the church.

1. About this time, an. Ch. 43, Agrippa, grandchild to Herod the Great, having obtained a great part of his grandfather's dominions, and so calling himself by his name, Herod, went about, that is, resolved to persecute the Christians, especially the apostles at Jerusalem, thereby to gratify the Jews.

2 And he killed James the brother of John with the sword.

2. And in that persecution he put James the apostle, the son of Zebedee, to the sword, beheaded him.

3 And because he saw it pleased the Jews, he proceeded further to <sup>2</sup>take Peter also. (Then were the days of unleavened bread.)

3. And perceiving that the Jews gave their votes and consent to his death, and expressed their good liking of it, (see note [c] John viii.) he proceeded and apprehended Peter also. And it was about the time of the passover of the Jews when he apprehended him.

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

4. And having imprisoned him, he set sixteen soldiers to guard him, four at a time, two to be always by him and chained to him, (see note [c] ch. xxviii.,) and two to guard the door, ver. 6, meaning, after the feast of the passover, to bring him forth to the Jews, and, if they thought fit, to put him to death also.

5 Peter therefore was kept in prison: but <sup>3</sup>prayer was made [b] without ceasing of the church unto God for him.

6 And when Herod <sup>4</sup>would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the <sup>5</sup>keepers before the door kept the prison.

6. And the night before Herod intended to bring him into the assembly, before the people, to have their suffrage to put him to death, (see vv. 3. 11,) Peter was sleeping—

7 And, behold, <sup>7</sup>the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

7. And an angel came to him, and the light with which he appeared shone in the prison, and the angel smote Peter—

8 And the angel said unto him, <sup>a</sup>Gird thyself, and bind on thy outer garment (see note [r] Matt. v.) and thy

<sup>a</sup> Make thyself ready to go out immediately, put on

<sup>1</sup> put forth his hands to mischief, ἐπέβαλεν τὰς χεῖρας κακῶσαι. <sup>2</sup> apprehend, συλλαβεῖν, <sup>3</sup> earnest or continual prayer was. <sup>4</sup> was about to bring, ἔμελλεν προάγειν. <sup>5</sup> watchmen at the door: for the King's MS. reads, φύλακες πρὸς. <sup>6</sup> watch, τὴν φυλακὴν. <sup>7</sup> an angel of the Lord came upon, ἄγγελος Κυρίου ἐπέστη.

thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. sandals, and follow me. And Peter did as he was bid. And he saith—

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. 9. And he followed him out, but as yet knew not that this was really done, but thought he had been in a dream or trance.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him. 10. And the prison being in the suburbs, after they were out of the prison they passed through two watches or wards, which stood every night without the gates, and at last came to the gate which enters into the city, an iron gate, which opening to them of its own accord, they passed through it; and when they had passed together through one street the angel left Peter by himself.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 11. And Peter being perfectly awake out of the trance, and knowing that he was so, (as he did not ver. 9.) he said to himself, that now it was clear that God had sent his angel to deliver him from the hands of Herod, and from the malice of the Jews, who verily expected to have had him brought out to them that day, ver. 6.

12 And when he had [c] considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; <sup>b</sup> where many were gathered together <sup>8</sup> praying.

13 And as Peter knocked at the door of the <sup>9</sup> gate, a damsel came to <sup>10</sup> [d] hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told

<sup>b</sup> a place where many Christians at this time of night met together to pray, and were now performing that office.

<sup>8</sup> and were praying, καὶ προσευχόμεν.

<sup>9</sup> portal, πυλῶνος.

<sup>10</sup> to answer.



how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she <sup>11</sup> constantly affirmed that it was even so. Then said they, It is <sup>12</sup> [e] his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, <sup>d</sup> Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he <sup>13</sup> examined the keepers, and commanded <sup>14</sup> that they should be put to death. And he went down from Judæa to Cæsarea, and there abode.

20 ¶ And Herod <sup>15</sup> was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because

<sup>e</sup> And they being moved with her earnest affirming of it, and yet being confident that Peter was in prison, thought she had affirmed it, not from knowing Peter's voice, but from hearing mention of Peter's name, and thereupon concluded, that though Peter himself could not be there, yet there was some messenger sent from him which mentioned his name.

16. But whilst they thus debated, Peter continued knocking—

<sup>d</sup> Let this be known to the bishop of Jerusalem and all the Christians there, (see note [a] 1 Cor. xv., and note [e] Gal. ii.) And immediately he departed from them to a place of more safety.

<sup>e</sup> carried away as malefactors to punishment. But Peter went down—

<sup>f</sup> and having gratified Blastus, the king's chamberlain, and got him to be their friend, they requested Herod that he would be friends with them, as with persons whose whole subsistence was from his favours.

<sup>11</sup> with asseverations affirmed, διισχυρίζετο. <sup>12</sup> a messenger of his. <sup>13</sup> questioned the watch, ἀνακρίνας τοὺς φύλακας. <sup>14</sup> them to be carried away, ἀπαχθῆναι. <sup>15</sup> had an intention to make war, ἣν θυμομαχῶν.

their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration<sup>16</sup> unto them.

22 And the people<sup>17</sup> gave a shout, saying, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled<sup>18</sup> their ministry, and took with them John, whose surname was Mark.

21. And upon this occasion, Herod, having appointed a day to hear and consider that business, being arrayed—

g cried out by way of acclamation, He speaks more like a god than a man.

23. God sent a disease upon him (see this whole story in Josephus, and out of him in Eusebius Eccl. Hist. lib. 2. cap. 10.) because he prided himself in this acclamation of the people, and disclaimed not that blasphemous flattery of theirs: and he was eaten—

24. And the gospel thrived and had many proselytes, many were daily converted to it.

h their business in carrying provision for the relief of the poor Christians, (ch. xi. 19,) and took—

### CHAP. XIII.

1 NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen,<sup>2</sup> which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

1. And there were at that time in Antioch some eminent persons or bishops of the churches of Syria of that age, (see note [c] 1 Cor. xii.,) and of them some having the gift of prophecy, (see note [e] ch. xv.,) as Barnabas—

2. And as they were upon a day of fast performing their office of prayer to God (see note [i] Luke i.) the Holy Spirit of God, by some afflation or revelation, (see note [f] ch. viii.) commanded them to ordain or consecrate Barnabas and Saul to the apostleship, to which God had already designed them.

<sup>16</sup> to the people, *ἐδημηγόρει*.

<sup>18</sup> the administration, *διακονίαν*.

the church that then was, prophets and doctors, *ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι*.

<sup>17</sup> shouted, The voice of God, *ἐπεφάνει, Θεοῦ φωνή*.

1 Now there were some in Antioch, belonging to the

<sup>2</sup> foster-brother of Herod, *σύντροφος τοῦ Ἡρ.*

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, <sup>a</sup> they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto <sup>b</sup> Paphos, they found a certain sorcerer, a Jew, whose name *was* Bar-jesus:

7 Which was with [*a*] the <sup>3</sup> deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But [*b*] Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who [*c*] also *is* called Paul,) <sup>c</sup> filled with the Holy Ghost, set his eyes on him,

10 And said, <sup>d</sup> O full of all subtilty and all <sup>4</sup> [*d*] mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

3. And accordingly they observed a solemn day of fasting and prayer, and so by imposition of hands (see note [*f*] 1 Tim. v.) ordained them, and sent them away about the work designed them by God.

4. And having thus received their commission from the Holy Ghost, or by the appointment of God himself, (see ver. 2,) they went immediately to Seleucia.

<sup>a</sup> they proclaimed the gospel in the synagogues of the Jews, and they had with them John, surnamed Mark, ch. xii. 25, who was with them as an attendant, to do any thing wherein they had use of him, and by them to be sent on any part of their charge (see note on John xx. 21.) whither they could not go.

<sup>b</sup> Paphos, where the temple of Venus was, they found—

8. But Bar-jesus, that Elymas or magician, (as Elymas signifies,) withstood them—

<sup>c</sup> having a great incitation of the Spirit of God upon him, looked earnestly on him, and said—

<sup>d</sup> O thou vile sorcerer, which, like the devil by whom thou workest, art an enemy of all goodness, wilt thou persist in sorcery in defiance of the faith of Christ, which comes armed so with much more power of miracles than those to which thou falsely pretendest?

<sup>3</sup> proconsul, ἀνθυπατος.

<sup>4</sup> falseness, forgery.



11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being <sup>5</sup> astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the [e] rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of

11. It is most just that thou, that holdest out perversely against the light of the gospel, shouldst lose thy sight, which therefore, by the immediate power of God, shall be taken from thee for some time. And immediately he was struck blind, and was not able to go without leading.

12. And this act of miraculous blindness upon the sorcerer convinced the proconsul, and converted him to the faith.

13. And Paul, and all that were in his company, except John, who returned to Jerusalem, went by sea from Paphos to Perga, a place famous for the temple of Diana.

15. And after the reading of the lessons, one out of the law, the other out of the prophets, it being the custom for the Jewish doctors to expound and apply some part of scripture to the instruction of the people, the chief persons of the assembly which were present sent to Paul and his associates, to know whether they were prepared to do so.

16. And Paul stood up, and having called for silence, (see ch. xii. 17,) bespoke all, both Jews and proselytes, to give audience.

17. The God of Israel chose Abraham &c. and promised to bless and multiply his seed, and accordingly performed it, increasing them to a very great number, even at the time when they were sojourners and slaves (and their children appointed to be killed as soon as

<sup>5</sup> much stricken, ἐκπλησσομένους.

Egypt, and with an high arm brought he them out of it. they were born) in Egypt, and with many wonderful miracles at last brought them out from thence.

18 And about the time of forty years <sup>¶</sup> suffered he their manners in the wilderness. 18. And for forty years, although they rebelled and murmured against him, (and accordingly he sent many punishments upon them, and permitted none of the murmurers to enter Canaan,) yet dealt he with them

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. with much kindness and tenderness, carried them as in his arms, provided for them, fed them miraculously in the wilderness.

20 And after that <sup>¶</sup> he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. <sup>¶</sup> he raised up some particular eminent men, to fight their battles for them; and that way of government lasted till the time of Samuel, who, being a prophet, ruled them in God's name and stead for a while.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, <sup>¶</sup> which shall fulfil all my will.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had first preached <sup>¶</sup> before <sup>¶</sup> his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think

<sup>¶</sup> whom I will make use of to rule my people according to my will.

23. And as he promised, so hath he performed; from his posterity is Jesus come, appointed by God to be the Lawgiver and Judge of the world, to rule and govern all, to fight their battles against sin and Satan.

<sup>¶</sup> before his beginning to preach, or entrance on his prophetic office, the baptism—

25. And as John preached and baptized he renounced being the Messias, telling them that he was but his forerunner, and that he should shortly come

<sup>¶</sup> carried them as a nurse.

<sup>¶</sup> the face of his entrance, προσώπον τῆς εἰσόδου αὐτοῦ.

ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have [9] fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto

and preach among them, whose disciple, saith he, I am not worthy to be.

26. And now, brethren, both Jews and proselytes, this gospel, which Christ thus brought into the world, is sent to be proclaimed and made known to you.

27. For the sanhedrim and people of Jerusalem, that then was, did not understand him to be the Messiah, which they might have done if they had considered the predictions of the prophets contained in those lessons and portions of scripture (especially prophetic) which every sabbath day are read in their synagogues, but adjudged him to death; and in so doing fulfilled those very prophecies which they understood not, yet pretended to understand and value so much; for they said it should be so.

28. And though he were perfectly innocent, no capital accusation produced against him, yet by their importunity they forced Pilate to condemn him to be crucified.

29. And when by thus doing they had not more acted their own malice than fulfilled the prophecies concerning the Messiah, (according to what he himself said, It is finished, and then gave up the ghost,) then the officers took him down from the cross and put him into a tomb, sealed it up, and watched it, secured him by all ways imaginable.

30. And yet, after all this, God raised him from the dead:

31. And for forty days he continued upon the earth, and was several times seen (and conversed with, and did eat and drink, and shewed the print in his hands and side) in the presence of his disciples and divers others, who from the beginning had attended on him as disciples, who now testify this truth unto all the Jews.

32, 33. And the subject of this gospel, which we thus proclaim unto you, is the promise made to Abraham, (that in his seed &c.); to Moses, (that God would raise up a prophet &c.) which promise God hath now fulfilled in raising Jesus from the dead. Of which also that in the second Psalm was a prophecy, when to David, after his great persecutions, it was said, that God had now begotten him, thereupon calling him his son; that is, set him upon his throne, and

<sup>8</sup> dwelt, κατοικοῦντες.

<sup>9</sup> not knowing him condemned him, and fulfilled the sayings

of the prophets, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν—κρίναντες, ἐπλήρωσαν.

<sup>10</sup> preach unto you the promise, &c., εὐαγγελιζόμεθα τὴν ἐπαγγελίαν.

<sup>11</sup> that God hath performed it, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε.



us their children, in that he hath [h] raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the [i] sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 <sup>12</sup> For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this

given him that title of greatest dignity, and which is in scripture the title of *kings*, as on whom is instated that power over men which belongs originally to none but God, and derivatively to none but those on whom God bestows it, who consequently are called both *children of the Most High* and *gods*, Psalm lxxxii.

1. 6, (as those that are made like unto another, are, to express that similitude, called his sons, and sometimes have his name communicated to them.)

34. To the same purpose also, that God should not only raise him from the dead, but also secure him never to die any more, (for Lazarus, and others that were once raised, died again,) are those two other known prophecies; one, Isaiah lv. 3, *I will give you the sure mercies* &c., the expression of an everlasting covenant spoken literally to the people of Israel, that God would perpetuate to them the mercy promised to David, that of giving one of his seed to sit on his throne, (which had been for some time interrupted, but should now be perpetuated to them upon their obedience,) but here accommodated to Christ, that though he were crucified yet he should rise again, and after that never die any more; that is, that Christ, under the title of the Son of David, should be given to the Jews not only in a mortal condition, as David was, but in a firm immutable state: which could not be true of him, if he had not been raised from the dead and assumed to heaven, never to die any more.

35. And to that most clearly belongs that other place, Psalm xvi. 11.

36. For if those words should be applied to David personally, they could have no truth in them; for he having lived his term or space of natural life, and therein ruled the people over whom God was pleased to set him, died a natural death, and never rose again, but his body was putrefied in the earth.

37. But he in whom that prophecy is completely fulfilled, that is, Christ, being sent by God into the world, and crucified, and by the power of God raised from the dead the third day, (before the time came wherein bodies naturally putrefy, viz., seventy-two hours after death, wherein the revolution of humours is accomplished,) never came to die again or putrefy at all.

38. This, therefore, is the message we bring, the gospel we preach unto you, that this Christ is the

<sup>12</sup> For David indeed in his own generation having served the counsel of God, Δαβιδ μὲν γὰρ ἰβίς γενεᾷ ὑπηρεθῆσας τῇ τοῦ Θεοῦ βουλῇ.

man is preached unto you the forgiveness of sins :

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets ;

41 [k] Behold, ye despisers, and wonder, and <sup>13</sup> perish : for I work a work in your days, a work which ye <sup>14</sup> shall in no wise believe, though a man declare it unto you.

42 And <sup>15</sup> when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and <sup>16</sup> religious proselytes followed Paul and Barnabas : <sup>1</sup> who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the [l] next sabbath day came almost the whole city together to hear <sup>k</sup> the word of God.

45 But when the Jews saw the multitudes, they were filled with <sup>17</sup> envy, and spake against those things which were spoken by Paul, con-

Messias, who by his death hath reconciled God to all penitent believers, and by his life and doctrine taught us a way wherein we may obtain pardon of sin, such an one as was not to be found in the Mosaical law.

39. And whosoever receives and obeys him shall certainly be freed and purged from the wrath of God, and the punishments attending sin in another world, from which the law of Moses could not, by all its ceremonies, washings and sacrifices, purge or cleanse any.

40, 41. You are therefore nearly concerned to take heed, and beware that by your obstinate resisting and rejecting this way of salvation now preached, and confirmed from heaven by God's raising Jesus from the dead when ye had opposed and crucified him, you do not bring a remarkable astonishing destruction upon yourselves, in the same manner (and a heavier degree) as it fell upon the Jews from the Chaldæans, Hab. i. 5, as a just punishment of their despising the rich mercies of God afforded them, and going on impenitently in their sins against all the messages sent them by the prophets, and by so doing cause the gospel to be removed to the Gentiles, ver. 46: a thing which will come to pass suddenly in both parts, (the gospel being taken from you and preached to the Gentiles, and the Romans coming in and destroying you,) though so incredible to you, that you will not believe it when the news of it shall come unto you by them that see it done : (see note [b] Matt. xxviii.)

42. And as they departed from the Jews, the proselytes, or pious persons of heathen birth, desired to hear more of this subject the next sabbath.

<sup>1</sup> who preached to them, and by way of exhortation confirmed them in the doctrine of the gospel : (see note [b] Heb. xiii.)

<sup>k</sup> the gospel preached by them.

45. And the chief men of the Jews seeing how the multitude thronged to hear it were horribly enraged, and contradicted Paul, and that with contumelies and reproaches cast on him.

<sup>13</sup> confounded. <sup>14</sup> will not believe, if any man, οὐ μὴ πιστεύσητε, ἔάν τις. <sup>15</sup> As they went out of the synagogue of the Jews, 'Εξιόντων ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων. <sup>16</sup> worshipping : see note [i]. <sup>17</sup> rage, ζήλου.



tradicting and <sup>18</sup>blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and <sup>19</sup> as many as were [*m*] ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the <sup>20</sup> devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

46. But this no way discouraged Paul and Barnabas, but they put off all fear, and said courageously, (see note [*a*] John vii.,) that now they had performed their charge from Christ, of preaching the gospel first to the Jews, before they applied themselves to the Gentile world. But seeing ye Jews, said they, behave yourselves so obstinately and perversely, that you become utterly unworthy and incapable of receiving benefit by the gospel, we are now by appointment to leave you and preach to the Gentiles; and so we will.

47. For this was the direction of God, that Christ being first preached to the Jews, and being rejected by them, should be preached to all other people of the world: and this is the sum of that old prophecy, Isaiah xlix. 6.

48. And when the Gentiles heard this good news, that this pardon of sins and salvation by Christ was allowed them, they rejoiced, and blessed the name of God for this glorious mercy of his revealed in the gospel; and all they of the Gentiles that had any care or pursuit of the life to come, the Gentile proselytes, or that were fitly disposed and qualified for the gospel to take root in, received the doctrine of Christ thus preached to them.

49. And the gospel was preached and embraced over the whole country.

50. Only the Jews exasperated some of the female proselytes, those of them that were of honourable quality, and the governors of the city, (see note [*e*] John i.) and raised—

51. But they, using that fatal ceremony appointed by Christ in this case, thereby foretelling and aboding the destruction which should overtake them for so doing, left them, and went from thence to Iconium.

52. And all the Christians were filled with spiritual joy at what they saw thus performed, and went on zealously in their course.

<sup>18</sup> railing, *βλασφημ.*  
shipping women, those of  
MS. leaves out *καί*.

<sup>19</sup> believed, as many as were disposed for eternal life.

<sup>20</sup> wor-

shipping women, those of good quality, *σεβομένας γυναῖκας τὰς εὐσχήμονας*: for the King's



## CHAP. XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and <sup>a</sup> so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews <sup>1</sup> stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they <sup>b</sup> speaking <sup>2</sup> holdly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 <sup>3</sup> And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple

<sup>a</sup> convinced them so powerfully, that great store both of the Jews and the Greeks, proselytes of the Jews, received the faith.

2. But the refractory Jews incensed the Gentiles against the apostles (ver. 4.) and all others which received the faith of Christ from them.

<sup>b</sup> preaching the gospel in their public assemblies, (see note [a] John vii.,) and God added his testimony to their preaching, (see note [d] Heb. xiii.,) by enabling them to work miracles.

<sup>1</sup> stirred up the minds of the Gentiles, and made them evil affected, ἐπηγείραν καὶ ἐκάκωσαν τὰς ψυχὰς. <sup>2</sup> publicly through the Lord, which, παρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ. <sup>3</sup> And as the Gentiles and Jews were bent, ὧς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδ.

from his mother's womb, who never had walked :

9 The same heard Paul speak : <sup>c</sup> who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. <sup>d</sup> And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, <sup>e</sup> The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, <sup>f</sup> they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these <sup>g</sup> vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

16 Who in times past <sup>h</sup> suffered all

<sup>c</sup> and Paul looking earnestly upon him, and either by his words or by the discerning spirit which Paul had, perceiving that he believed that they were able to heal him, said with a loud voice—

<sup>d</sup> And by the bare speaking of the word he was made so strong, that he leaped and walked.

<sup>e</sup> The gods which all the nations worship have put on the shape of men, and come down among us.

12. And Barnabas they looked on as Jupiter, the supreme god, (see ch. viii. 10,) and Paul as Mercury, the interpreter of the will of the gods, because Paul did speak more than Barnabas did.

13. And the priest of Jupiter, whose statue was worshipped before the city as the president of it, came presently to the gates of the house where Paul and Barnabas lodged, and brought oxen to sacrifice, and garlands to put upon their horns when they were to be killed, verily purposing to offer sacrifice to them.

<sup>f</sup> they looked upon it as an abhorred blasphemous thing, and rent their garments to express their sense and detestation of it, and ran—

<sup>g</sup> idol, false gods (so *vain things* signify, Zach. xi. 17, see note [*d*] Acts viii.) unto the living God—

<sup>h</sup> left the Gentiles to their own blind worships.

nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us [a]rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who <sup>i</sup>persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had <sup>4</sup>taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had [b] ordained them elders in every church, and

17. And yet, while he did so, left he not off to evidence himself sufficiently to them by that great goodness of his in temporal things, the rain and the like, which are acts of his particular power and bounty, by those means inviting and drawing them off from their impieties.

18. All which discourse of Paul and Barnabas could hardly restrain the people—

<sup>i</sup> gained by fair words the multitude to be on their side, and to join with them against the apostles: and so in a furious tumultuary manner they threw stones at Paul, and verily believed they had killed him: in which posture they took him, as a dead man, and dragged him out of the gates of the city.

20. But as the Christians there came piously and solemnly to inter him, Paul being not dead all this while, ver. 19, made use of that opportunity, when there were none but believers present, and he rose up, and went thence with them into the city: and the next day Barnabas and he went together to Derbe.

21. And having preached at Derbe, and converted many to the faith, they returned—

22. And in all those cities gave confirmation to those whom before they had baptized, and exhorted them to persevere, and hold out against all terrors, counting and resolving with themselves that Christianity bringeth many tribulations necessarily along with it.

23. And having consecrated bishops for them, (see note [b] ch. xi.,) one in every city, by fasting and prayer and imposition of hands, they then took their leave of them, referring them to the good providence

<sup>4</sup> made a good many disciples, μαθητεύσαντες ικανούς.



had prayed with of Christ, whose faith they had received, to defend them, and to increase all good things in them. fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia :

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, <sup>k</sup> and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

26. And they came back to Antioch, from whence it was that they were sent forth (ch. xiii. 3.) on this voyage, and that with solemn prayer and fasting, for the preaching of the gospel (see ver. 3, and note [*d*] Heb. xiii.) to these so many cities, of which they had now made an end, and so returned.

<sup>k</sup> and that it had pleased God that by their preaching to the Jews in the Gentile cities many of the Gentiles had received Christianity.

## CHAP. XV.

AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

1. And some converted or Christian Jews, which though they believed in Christ yet thought themselves still bound to the observation of the whole Mosaical law, told those of the Gentile proselytes, ver. 19, that were converted to the faith of Christ also, (of whom some, that is, the proselytes of the gates, were not wont to be circumcised, but only subscribed to the seven precepts of the sons of Noah,) that they must be complete proselytes of the Jews, submit to their whole law, and so be circumcised, &c., or else they could not be saved.

2. And Paul and Barnabas opposed these; and the matter being turned into a question, and that undecidable among themselves, neither yielding to the other, it was necessary to appeal to Jerusalem, under which, as the prime metropolis, the Jews of all Syria, and so Antioch, were; and accordingly the church governors of Antioch determined to send up Paul and

Barnabas, and some others with them, to the bishop of Jerusalem, and the apostles that were there, and the other bishops of Judæa (see note [b] ch. xi.) belonging to that metropolis, to advise whether the Gentiles that received the faith, and lived among the Jewish believers, should be bound to be circumcised or no.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

3. And the church bore the charges of their journey (see note [a] 1 Cor. xvi.); and as they went through Phœnice and Samaria, they told them the great news that occasioned this their journey, the coming in of the Gentiles to the faith: and all the Christians were very much joyed at it.

4, 5. And when they came to Jerusalem they were kindly received by the Christians there, and particularly by James, the brother of the Lord, then bishop of Jerusalem, and thence called an apostle (see note [b] on the title of the Epistle of James, and note [a] 1 Cor. xv.) by Peter, ver. 7, and by John, Gal. ii. 9, remaining there at that time, and by all the bishops of Judæa, (see note [b] ch. xi.,) and began their message by telling them also what success God had given to their preaching among the Gentiles, and how that when the Gentiles, proselytes, or others, uncircumcised, came in to the faith, some Judaizing Christians, of the sect of the Pharisees, said, that such of the Gentiles as came in to the faith of Christ were to be obliged to receive circumcision, and to observe, not only the seven precepts of the sons of Noah, but also all the ceremonies of the whole Judaical law.

6. Hereupon James the bishop of Jerusalem, and Peter, and John, the apostles (see note [a] 1 Cor. xv., note [g] Rev. iv., and note [e] Gal. ii.) and the bishops of Judæa, met in council to deliberate and debate about this difficulty.

<sup>a</sup> some uncircumcised proselytes, Cornelius and his family, Acts x, should have the gospel preached to them, and accordingly had, and received the faith, and never were circumcised.

8. And God, that knew the sincerity of their hearts, testified that they were believers, such as were acceptable to him (though they were not circumcised) and fit to be baptized, giving them that great witness from heaven, sending down the Holy Ghost upon them in like manner as he was before sent down upon the apostles, Acts x. 44.

1 set forth, προπεμφθέντες.



9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, <sup>2</sup>to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first <sup>3</sup>did [*a*] visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the

9. And dealt with them just as with us, making no difference between us and them, but by the Christian doctrine, by them received and entertained, did the same thing on them (far more effectually) for which all the Jewish rites (particularly circumcision) were first ordained, that is, took them off from all their heathen sins.

10. This one evidence is sufficient to conclude this whole debate; for is not the thing already determined by that one act of God's giving the Holy Ghost to the Gentiles? That sure makes it evident that there is no difference betwixt us Jews and them. Why then do ye press that which is so contrary to the will of God? why do ye refuse to believe that which is so testified to be his will, and so in effect require more arguments of this, as of a matter still uncertain, and thereby tempt God, (see note [*c*] Matt. iv.,) and think to impose upon Christians of the nations the performance of the whole Mosaical law, which belonged not to them, and which we Jews were never able to perform so as to be justified thereby?

11. It is by the gospel (see ch. xi. 23.) that we expect justification and salvation, through faith and obedience to Christ, and not by Mosaical performances: and so they, if they believe, have the same way to salvation as we.

12. After this, the next thing was, that Paul and Barnabas declared in like manner what miracles God had enabled them also to do in the converting of the Gentiles, which was another argument and testimony from heaven, that no difference was to be put between Jews and Gentiles.

13. And next after them James the Just, the brother of the Lord, the then bishop of Hierusalem, began to speak, saying, Men and brethren—

14. Peter hath sufficiently demonstrated that it was the will of God (in that case of Cornelius) that the Gentiles should without any scruple have the gospel preached to them, and be baptized, and received into the church.

15. And this is agreeable to what had been foretold by the old prophets; for so, Amos ix. 11. they are the words of God: After this—

16, 17. In the latter days (the age of the Messias wherein now we are) I will rebuild me a church among the Jews, those few of them who shall believe

<sup>2</sup> in putting.

<sup>3</sup> looked down to take out of the Gentiles, or, was pleased to take.



Lord, who doeth all these things.

18 Known unto God<sup>4</sup> are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God :

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.<sup>5</sup>

21 For Moses<sup>6</sup> of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, <sup>7</sup> to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, <sup>8</sup> chief men among the brethren :

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia :

in Christ, (see note [a] Heb. viii.) who, together with the believing Gentiles, shall become my people, saith the Lord Jehovah, whose wonderful work this is, to make the Jews and Gentiles one people, and who doth very well like that Jews and Gentiles should be thus united, though formerly he had made some difference between them.

18. This, though it were not brought to pass actually till these latter days, was yet foreseen and pre-determined by God long ago, and accordingly thus foretold through revelation from God by that prophet.

19, 20. Therefore my conclusion and determination is, that we should not require or force them to be circumcised who from Gentiles turn Christians, but content ourselves that they receive the precepts of the sons of Noah only, as proselytes of the gates are wont to do.

21. Nor need we Jews to fear that this will bring a contempt upon Moses or the law of the Jews, for the contrary appears by the Christian practice, even where these proselytes of the Gentiles are; there the books of Moses, as hath been customary from of old, are still continued among them to be read aloud in the synagogue every Saturday, (to which the council of Laodicea did after add the reading of a chapter in the New Testament,) to signify their respect to the Mosaical law, and their not offering it contempt among the proselytes, though they did not require them to be circumcised.

22. The business being thus decided by the acquiescing of all in this sentence of the bishop of Jerusalem, the next thing was, that James and Peter and John, and the bishops of Judæa, with the general consent and approbation of the whole church of Jerusalem, (see note [b] ch. vi.) thought fit to choose some bishops of Judæa, that were present at the council, to go along with Paul and Barnabas to Antioch; and the persons pitched on were Judas and Silas, bishops of several churches: (see note [c])

23. And they put their decree into form of an epistle, in these words, The apostles &c., that is, The bishop of Jerusalem, and Peter and John the apostles,

<sup>4</sup> Or, *is his work*: for the King's MS. and the ancient Greek and Latin read, γνωσθὲν τῷ Κυρίῳ τὸ ἔργον αὐτοῦ. <sup>5</sup> Or, *whatsoever they would not have done to themselves, and do not to others*: for the ancient Greek and Latin MS. and many other copies here add, καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γενέσθαι, ἑτέροις μὴ ποιῆτε: and so ver. 29. <sup>6</sup> from the ancient times, ἐκ γενεῶν ἀρχαίων.

<sup>7</sup> having chosen men out of themselves to send, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι: so ver. 25. <sup>8</sup> governors, ἡγουμένους.

and the bishops of Judæa, and the whole society of Christians (see note [b] ch. vi.), salute the church of the Gentiles (see note on Rev. xi. 6.) which is in Antioch the metropolis, and in Syria, and Cilicia, which retain immediately to it, and ultimately to Jerusalem: (see ver. 2.)

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, <sup>9</sup> [b] subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have <sup>10</sup> hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who [c] shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, <sup>11</sup> to lay upon you no greater burden than these necessary things;

29 [d] That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: <sup>12</sup> from which <sup>13</sup> if

24. When we received advertisement that some of the Judaizing Christians which went from hence, ver. 1, endeavoured to subvert you, and to carry you away to a groundless new doctrine, of the necessity of all Christians being circumcised, they having no manner of commissions or instructions from us to do so:

25. We decreed in council, and resolved to send a couple of our own bishops to accompany those two which came from you, Barnabas and Paul,

26. Persons with which we have little reason to find any fault in what they have asserted in this matter of difference, but to give them our testimony that they have in preaching the gospel behaved themselves with all sincerity and uprightness, and run the hazard of their lives for the gospel's sake, and for the service of Christ.

27. We have sent, I say, with them Judas and Silas, on purpose that they might tell you by word of mouth more at large what here we write more briefly.

28. Viz., that we, the bishop of Jerusalem, to which, as the prime metropolis, all Syria and Antioch doth belong, together with Peter and John, the apostles here abiding, and the bishops of Judæa, all together in council, having prayed to God to send his holy Spirit to abide among us, and to lead us into all truth, have upon mature deliberation determined that the Gentile Christians shall not be obliged to circumcision or other Judaical observances, (ordinarily required of all that will be Jewish proselytes, or enter into the Mosaical covenant,) or to any more than those few things that have among the Jews been required of all proselytes of the gates, (that is, of all the Gentiles that were in any wise permitted to come into their temple to worship God,)

29. Viz., to observe the seven precepts of the sons of Adam and Noah; which sort of precepts if you ob-

<sup>9</sup> removing your minds.

<sup>10</sup> ventured their lives to all temptation: for the Greek and Latin MS. reads, παραδεδωκόσι τὰς ψυχὰς αὐτῶν — εἰς πάντα πειρασμόν.

<sup>11</sup> that no more burden be laid on you, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος.

<sup>12</sup> see ver. 20.

<sup>13</sup> keeping,

διατηροῦντες: see note [d].

ye keep yourselves, serve, there shall be no more of the Mosaical law required of you, particularly circumcision shall not.

Fare ye well.

30 So when they were dismissed, they came to Antioch: and <sup>b</sup>when they had gathered the multitude together, they delivered the epistle:

<sup>b</sup> calling the church together, presented the decretal epistle to them in the presence of the whole congregation.

31 Which when they had read, they rejoiced for the <sup>14</sup> consolation.

31. And when the church had received and read the letter, they were much joyed at the approbation of their practice by the apostles: (see note [b] John xiv.)

32 And Judas and Silas, being [e] prophets also themselves, exhorted the brethren with many words, and confirmed them.

32. And these two bishops of Judæa were endued with a prophetic spirit, able to expound and interpret scripture, and usually employed in confirming and building up believers in the faith, and accordingly thus they did here.

33 And after they had tarried *there* a space, they were <sup>15</sup> let go in peace from the brethren unto <sup>16</sup> the apostles.

33. And when they had stayed at Antioch some time, they took their leaves to depart, with farewells and thanks, and prayers for their prosperity, ver. 40, (see Matt. x. 13.) and the like, to those of Jerusalem, James and Peter &c., which had sent them.

34 Notwithstanding it pleased Silas to abide there still.

34. But upon some occasion Silas chose not to return yet, but stayed with Paul and Barnabas.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

35. And Paul and Barnabas stayed at Antioch instructing them that had received the faith, and revealing it to them that had not, and so did also divers others of the disciples which came thither, ch. xi. 19.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, <sup>c</sup> and see how they do.

<sup>c</sup> and see how they advance in the knowledge of Christ, and confirm them, ver. 41.

37 And Barnabas <sup>17</sup> determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them

38. But because this John had left them when he went from Pamphylia, ch. xiii. 13, and had not accompanied them constantly in the preaching of the

<sup>14</sup> exhortation, παρακλήσει: see ch. ix. 31.

<sup>15</sup> dismissed with peace, ἀπελύθησαν μετ'

εἰρήνης. <sup>16</sup> Or, *them that had sent them*: for the King's MS. and the ancient Greek and Latin read, τοὺς ἀποστειλάντας αὐτοὺς.

<sup>17</sup> counselled, ἐβουλεύσατο.



from Pamphylia, and went not with them to the work. gospel and following their business, Paul resolved he should not be taken with them.

39 And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

<sup>d</sup> to the favour and mercy of God.

## CHAP. XVI.

THEN came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, <sup>a</sup> the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek :

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him ; and took and circumcised him because of the Jews which were in those quarters : for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders <sup>b</sup> which were at Jerusalem.

5 And so were the churches established in the faith, and in-

<sup>a</sup> his father was a Greek, but his mother a Hebrew, named Eunice, and a Christian, 2 Tim. i. 5 : he therefore a Gentile, as appears both by his name, which is Greek, and by his not being circumcised the eighth day.

2. Who was a Christian approved of all in Lystra and Iconium.

3. Him Paul chose to go and accompany and assist him in preaching, which because the Jewish Christians would not let him do, (the proselytes of the gates, or uncircumcised, being not permitted to come into the same court of the temple with the Jews, at least they would never hearken to or benefit by his preaching, having a special aversion to such,) he therefore circumcised him, his father being a Greek, and consequently his not being circumcised in his childhood being known to all.

<sup>b</sup> which had assembled at Jerusalem in council, ch. xv.

5. And thus they confirmed the churches, and every day converted many to the faith of Christ.

creased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden<sup>c</sup> of the Holy Ghost to preach the word in Asia,

<sup>c</sup> by a revelation (such as was mentioned ver. 9, see ch. xviii. 5.) to preach the word in Asia, after they—

7 After they were come<sup>1</sup> to Mysia, they assayed to go<sup>2</sup> into Bithynia: but the Spirit suffered them not.

<sup>d</sup> over against Mysia, they purposed to pass by Bithynia; but they received a revelation which forbade them.

8 And they passing by Mysia came down to Troas.

8. And therefore not coming to, ver. 7, but passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, <sup>e</sup> assuredly gathering that the Lord had called us for to preach the gospel unto them.

<sup>e</sup> upon discourse, resolving from the vision that the Lord—

11 Therefore loos-  
ing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

<sup>f</sup> had a very fair gale that brought us directly to Samothracia—

12 And from thence to Philippi, which<sup>3</sup> is<sup>3</sup> the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

<sup>g</sup> a metropolis of one part of Macedonia, and this city a colony of the Romans, ver. 21: and we were—

13 And on the sabbath we went out of the city<sup>h</sup> by a river side, [a]where<sup>4</sup> prayer was wont to be

<sup>h</sup> where by a river side there stood an oratory; and thither we went; and going in found many women together, and to them Paul preached the gospel.

<sup>1</sup> by, or, over against, *κατά*.

<sup>2</sup> by Bithynia, *κατὰ Βίθυ*.

<sup>3</sup> is a prime city of a

part, *πρώτη τῆς μερίδος τῆς Μακ. πόλις*.

<sup>4</sup> a place of prayer was reputed to be, or, we thought there was an oratory: for the King's MS. reads, *ἐνομιζόμεν προσευχὴν εἶναι*.

made; and we sat down, and spake unto the women which <sup>δ</sup>resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, <sup>1</sup> which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, <sup>κ</sup>If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*.

16 ¶ And it came to pass, as we went <sup>1</sup>to prayer, a certain damsel possessed with a [*δ*] spirit of divination met *us*, which brought her masters much gain by soothsaying:

17 The same followed Paul and *us*, and cried, saying, These men are the servants of the most high God, which shew unto *us* the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to <sup>μ</sup>the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains

<sup>1</sup> a proselyte of the Jews, was an auditor, and by the grace of God she received the faith.

<sup>κ</sup> If ye believe my conversion to be sincere, do me the favour to come into my house—

<sup>1</sup> to the oratory (see note [a]), that a young maid that had a prophetic spirit by being possessed by some devil (Lev. xix. 31.), which spake from within, or out of the belly of her, which had gained her masters a great deal by telling of strange things, whether future or otherwise, met *us*.

<sup>μ</sup> that evil spirit that possessed her, I command—

<sup>δ</sup> assembled there, *συνελθούσας*.



was gone, they  
<sup>6</sup> caught Paul and  
 Silas, and drew *them*  
 into <sup>7</sup> the market-  
 place unto the rulers,

<sup>20</sup> And brought  
 them to the <sup>8</sup> magis-  
 trates, saying, These  
 men, being Jews, do  
 exceedingly trouble  
 our city,

<sup>21</sup> And teach cus-  
 toms, which are not  
 lawful for us to re-  
 ceive, neither to ob-  
 serve, being Romans.

<sup>22</sup> And the multi-  
 tude rose up toge-  
 ther against them :  
 and the magistrates  
 [c] rent off their  
 clothes, and com-  
 manded to <sup>9</sup> beat  
 them.

<sup>23</sup> And when they  
 had laid many stripes  
 upon them, they cast  
*them* into prison,  
 charging the jailor  
 to keep them safely :

<sup>24</sup> Who, having re-  
 ceived such a charge,  
 thrust them into the  
 inner prison, and  
 made their feet fast  
 in the stocks.

<sup>25</sup> ¶ And at mid-  
 night Paul and Silas  
 prayed, and sang  
 praises unto God :  
 and the prisoners  
 heard them.

<sup>26</sup> And suddenly  
 there was a great  
 earthquake, so that  
 the foundations of the  
 prison were shaken :  
 and immediately all  
 the doors were open-  
 ed, and every one's  
 bands were loosed.

<sup>27</sup> And the keeper  
 of the prison awak-  
 ing out of his sleep,  
 and seeing the prison  
 doors open, he drew

<sup>n</sup> the place of judicature unto the rulers,

<sup>20, 21.</sup> And apprehended and brought them to the captains of the bands of Roman soldiers, (see note [g] Luke xxii.,) telling them, that these men being Jews (under which name they contained Christians also, not discerning the difference between them, and teaching a religion contrary to theirs, prohibited by the Roman laws, (which permitted the practice of no worship but what was approved by the senate,) did much disquiet and disturb the city, which was a Roman colony, ver. 12, and being partaker of the privileges of the city of Rome (see note [e] ch. xxii.) was to be governed by the Roman laws.

<sup>6</sup> laid hold on, ἐπιλαβόμενοι.  
 στρατηγούς : so vv. 22. 35, 36.

<sup>7</sup> court, τὴν ἀγοράν : see note [δ] Matt. vii.

<sup>9</sup> beat them with rods, βαβδίζειν.

<sup>8</sup> captains,

out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, ver. 24, and said, Sirs, I see and acknowledge that the doctrine taught by you is the truth of the eternal

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and<sup>10</sup> washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

30. And brought them out of the inner prison, ver. 24, and said, Sirs, I see and acknowledge that the doctrine taught by you is the truth of the eternal omnipotent God, thus testified by him by miracles, which therefore all are bound to receive that will be saved. Tell me, I beseech you, what I must do to be capable of that salvation.

31. And they told him, that the receiving and embracing the doctrine of Christ, and regulating his life according to it, was that which was required of him and his family.

32. And they preached the gospel to him and to—

° used the best remedies he could to assuage the pain and heal the wounds and soreness that remained from their scourging, and was baptized—

<sup>10</sup> washed them from their stripes, ἔλουσεν ἀπὸ τῶν πληγῶν.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they<sup>11</sup> comforted them, and departed.

39. And they came and brought them out of the jailor's house, which was now their prison, ver. 34, and gave them very fair words, and attended on them out of the prison.

40. And from the prison they went to the house of Lydia; and having spent some time in confirming the Christians (see note [b] John xiv.), they went out of Philippi.

## CHAP. XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to<sup>a</sup> Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3<sup>1</sup> Opening and alledging, that<sup>b</sup> Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

<sup>a</sup> Thessalonica, another metropolis of Macedonia, where was—

<sup>b</sup> the Messiah promised to the Jews must needs—

<sup>11</sup> exhorted, *παρεκάλεσαν*. <sup>1</sup> Explaining and setting before them, that the Christ ought to suffer and rise — and that this is Jesus Christ whom I declare unto you, *Διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν — καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγέλλω ὑμῖν*.



4 And some of them believed, and consorted with Paul and Silas; and of the <sup>2</sup>devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, <sup>3</sup>moved with envy, took unto them certain <sup>4</sup>lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain <sup>4</sup>brethren unto the rulers of the city, crying, These that have <sup>5</sup>[a] turned the world upside down are come hither also;

7 Whom Jason hath received: <sup>6</sup>and these all do contrary to the decrees of Cæsar, saying that there is another king, *one Jesus*.

8 And <sup>7</sup>they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

4. And some of the Jews received the faith, and associated with Paul and Silas, and many also of the Grecians, which were proselytes, and many women of better quality.

<sup>2</sup> of those which call the people together on occasion, (see note [b] Mark vii.,) and raising the city, they set upon Jason's house, searching for Paul and Silas, meaning to bring them out to the people as enemies of the public peace.

<sup>4</sup> believers, Christians, unto the officers of the city, (see note [f] ch. xix.,) crying—

<sup>6</sup> and their doctrine is quite contrary to Cæsar's authority over us, saying—

<sup>7</sup> the people and magistrates were troubled, (see note [b] Luke xvi.,) when they heard these things.

<sup>2</sup> worshipping Grecians: see ch. xiii. 50.  
men of the officers of their courts, and making a tumult, *καὶ δαλοποιήσαντες*.

<sup>3</sup> being enraged, *ζηλώσαντες*.

<sup>4</sup> wicked  
<sup>5</sup> troubled the world.

<sup>11</sup> These were <sup>6</sup> more noble than those in Thessalonica, <sup>7</sup> in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>8</sup> of a more ingenuous, mild, (see Chrysostom,) pliable temper, more receptive of the Christian doctrine than those of Thessalonica, and they readily embraced the gospel, and spent their time every day in searching the scriptures and observing whether what was thus taught by Paul were agreeable with that which the scriptures say of the Messias.

<sup>12</sup> Therefore many of them believed; faith; and so likewise of the Gentiles many of the better sort, both women and men.

<sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

<sup>14</sup> And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

<sup>15</sup> And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

<sup>16</sup> ¶ Now while Paul waited for them at Athens, his spirit was <sup>8</sup> stirred in him, <sup>9</sup> when he saw the city [b] wholly given to idolatry.

<sup>17</sup> Therefore disputed he in the synagogue of the Jews to the Jews and proselytes, but in other places of concourse he took occasion to make known the Christian doctrine to all the heathens that he met with there.

<sup>6</sup> ingenuous, *εὐγενέστεροι*.  
*παρωξύνετο ἐν.*

<sup>7</sup> who received, *αἰτίτες*.

<sup>8</sup> exasperated within him,

<sup>9</sup> seeing their city to be full of idols. <sup>10</sup> worshippers : see ch. xiii. 50.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will <sup>11</sup>this [c] babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them [d] Jesus, and the resurrection.

19 And they took him, and brought him <sup>h</sup>unto [e] Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which <sup>12</sup>were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then <sup>1</sup>Paul stood in the midst of <sup>13</sup>Mars' hill, and said, Ye men of Athens, <sup>14</sup>I perceive that in all things ye are too [f] superstitious.

23 For as I passed by, and beheld your <sup>15</sup>devotions, I found an altar with this inscription, [g] TO THE UNKNOWN GOD. <sup>16</sup>Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all

18. And some of the learned men of Athens of the two contrary sects, one that denied all providence, the other that denied all freedom of will, encountered him—

<sup>h</sup> to the place of judicature at Athens, and examined him what new religion it was that he taught.

20. For all that yet we hear is very new and strange: we desire to have a full account of all.

<sup>i</sup> Paul being brought before the judges in Areopagus, said, Ye Athenians have a greater number of gods, which ye worship, than any other cities have.

<sup>k</sup> This God therefore whom you acknowledge not to know, and yet profess to worship, is he that I preach, the invisible God of heaven and earth, ruler, because creator, of all, which cannot be contained in any shrine of man's framing.

<sup>11</sup> this idle fellow.

<sup>12</sup> sojourned there, ἐπιδημοῦντες.

<sup>13</sup> Areopagus: ver. 19

<sup>14</sup> I look upon you as those which are generally given to the worship of more gods, or demons, than any, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

<sup>15</sup> worships or deities, σεβάσ-

ματα: see 1 Thess. ii. 4.

<sup>16</sup> ye worship and know not, ὃν οὐκ ἀγνοοῦντες εὐσεβεῖτε.



things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, <sup>17</sup> as though he needed any thing, <sup>18</sup> seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might <sup>19</sup> feel after him, and find him, though he be not far from every one of us:

28 For [h] in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God <sup>20</sup> winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in

25. Nor can any image made by man be a proper instrument to worship or propitiate him, he being so far from wanting any help of ours, that he gives to all their very life, and all that they have.

26. And from one Adam first, and then from one Noah, hath framed a whole world of men, fixing times and places in great order and wisdom of disposal.

27. And the end of all that is, that they might look after him that created them, and worship him. And though they were left through their sins, as in the dark, in gross ignorance, yet was God so palpably to be discerned, that by feeling or groping, as blind men in that dark, they might, if they would but seek, find him, who is indeed very near every one of us, even as the soul that animates every one:

28. For our life, motion, and subsistence, is wholly through him, according to that which Aratus an heathen poet said, For we are—

29. God therefore being our creator can in no reason be supposed by us his workmanship to be the work of our hands, such as a piece of gold, or silver, or stone, with a signature upon it.

30. And it is certainly long enough that men have gone on in such prodigious conceits as this: be it therefore now known unto you, that there is place of repentance, if you will make haste to accept it; for God, not looking or fastening his eyes upon the continued idolatry of the heathens for many years, (which might provoke him to desert them for ever,) now sends us to you, their progeny, to call you to repentance, enters a new covenant with you, as well as others, a covenant of free pardon upon reformation.

31. Having now determined the way by which the whole world shall be judged, viz., by their receiving

17 needing, *προσδεόμενος*.  
ψηλαφήσειαν αὐτόν.

18 himself giving, *αὐτὸς διδοῦς*.

20 taking no notice of, doth now command, *ὑπεριδὼν, τανῦν παραγγ.*

19 grope him out,

righteousness by *that* man whom he hath ordained; <sup>21</sup> *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

32. And when he mentioned that of rising from the dead, some of those learned men, the Epicureans especially, which denied all future life, fell a scoffing, and others said—

34. And some believed, and associated with him, particularly Dionysius, one of the senators or judges in Areopagus, (see note [e],) and Damaris his wife, and some others.

## CHAP. XVIII.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (\* because that Claudius had commanded all Jews to depart from Rome:\*) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were

<sup>a</sup> (Claudius, the emperor of Rome, having about this time, toward the latter end of his reign, (see note [a] ch. xxvi.,) made an edict to banish the Jews out of his dominions, especially from Rome and Italy, and those parts.)

3. And Paul being by trade a tent-maker, as they were, associated and wrought in his trade with them, 1 Cor. iv. 12, and ix. 6. 12.

4. And every sabbath he preached the gospel in the synagogues of the Jews, labouring to convince them all that were present, both Jews and Grecians, viz., those that were Greeks by birth, but proselytes to the Jews' religion.

<sup>21</sup> having offered faith unto all, πίστιν παρασχὼν πᾶσιν.

come from Macedonia, <sup>b</sup> Paul <sup>1</sup> was [a] pressed in the spirit, and testified to the Jews that Jesus was <sup>2</sup> Christ.

6 And when they opposed themselves, and <sup>3</sup>blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, <sup>c</sup> Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, <sup>d</sup> teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews <sup>e</sup> made insurrection with one accord against Paul, saying—

<sup>b</sup> Paul being extraordinarily troubled or grieved at the obstinacy of his countrymen the Jews, did his utmost to convince them that Jesus was the Messiah, or else he was very earnest in discourse, spake very vehemently to them on this subject, resolving to make it his last and (upon their refusing) to press no more, to leave them and preach to the Gentiles.

6. And when they not only withstood him, but railed, or used him contumeliously, he used that ordinary ceremony of shaking his shoes, or other his garments; noting thereby his opinion of their great unworthiness of having the gospel farther preached to them, and withal aboding sad consequents to them. And he said unto them, Having thus warned you, I am free from the guilt of your destruction, which will certainly come upon you; I will stay no longer among you Jews, but without any scruple preach to the Gentiles of this and other cities.

7. And going out of the synagogue he went into a private house in Corinth, the house of one Justus, by birth a Gentile, but a Jewish proselyte.

<sup>c</sup> Fear nothing; for I will be present with thee, to secure thee from all harm; but, on the contrary, preach confidently in this place, considering that though some oppose, yet there be many pious men in this heathen wicked city that will receive the gospel.

<sup>d</sup> preaching the gospel to them of Corinth and of all Achaia, and farther instructing and confirming them that received it.

12. But the Jews throughout the whole region of Achaia banded against him, and brought him before the tribunal of Gallio, the proconsul of that province, saying—

<sup>1</sup> Or, was moved in speech: for the King's MS. and the ancient Greek and Latin read, συνέχετο τῇ λόγῳ. <sup>2</sup> the Christ: τὸν Χρ. <sup>3</sup> railed. <sup>4</sup> And Gallio being proconsul, Γαλλίωνος δὲ ἀνθυπατεύοντος. <sup>5</sup> set themselves unanimously, κατεπέστησαν ὁμοθυμ.



and brought him to the judgment seat,

13 Saying, This *fel-*  
*low* persuadeth men  
to worship God  
\*contrary to the law.

14 And when Paul  
was now about to  
open *his* mouth, Gal-  
lio said unto the  
Jews, If it were a  
matter of wrong or  
'wicked' <sup>6</sup>lewdness,  
O ye Jews, <sup>7</sup>reason  
would that I should  
bear with you:

15 But if it be a  
question <sup>8</sup>of words  
and names, and *of*  
your law, look ye *to*  
*it*; for I will be no  
judge of such *mat-*  
*ters*.

16 And he drave  
them from the judg-  
ment seat.

17 Then all the  
Greeks took Sosthe-  
nes, the chief ruler  
of the *synagogue*,  
and beat *him* before  
the judgment seat.  
And Gallio cared for  
none of those things.

18 ¶ And Paul *after*  
*this* tarried *there* yet  
a good while, and  
then took his leave  
of the brethren, and  
sailed thence into  
Syria, and with him  
Priscilla and Aquila;  
<sup>9</sup> having shorn *his*  
head in Cenchrea;  
for he [*b*] had a vow.

19 And he came to  
Ephesus, and left  
them there: but he  
himself entered into  
the *synagogue*, and  
reasoned with the  
Jews.

20 When they de-  
sired *him* to tarry  
longer time with

<sup>6</sup> another way than what the law of the Jews, ver. 15,  
determines.

<sup>f</sup> See note [*d*] ch. xiii.

15. But seeing the question betwixt you is only a  
verbal controversy—as whether Jesus be to be called  
and acknowledged the Messias; and of names, whe-  
ther it were lawful for Christians by that name or by  
that of disciples &c. to distinguish themselves from  
incredulous Jews; and concerning the law of you  
Jews, whether it condemn all Gentiles that are not  
circumcised, and make it utterly unlawful to converse  
with such; all which are things of that nature that I  
understand not, and of which consequently I am no  
competent judge; and seeing there is yet no law set  
out by the emperors against Christian religion (for  
this was in the reign of Claudius, who set out an  
edict against the Jews, ver. 2, but none against Chris-  
tians, any otherwise than as they were comprehended  
under the name of Jews)—this matter belongs not to  
my cognizance, I will not meddle with it: (see note  
[*a*] ch. xxvi).

16. And he cast their indictment out of the court.

17. And Sosthenes, one of the rulers of the Jewish  
consistory there, which appeared in this complaint  
against Paul, was by some of the natives of Corinth,  
upon Gallio's shewing a dislike of their business, ver.  
16, stricken in the court, and the proconsul took no  
notice of it.

<sup>9</sup> who had made a vow of a Nazarite, for a time  
not to shave his head; after which expired, it was the  
manner to cut it solemnly, and accordingly so he did  
at Cenchrea.

19. And in his way to Syria, ver. 18, he came to  
Ephesus—

<sup>6</sup> forgery, *βασιλευργημα*.  
word, *περὶ λόγου*.

<sup>7</sup> in all reason I should, *κατὰ λόγον ἂν ἡγοσχομην*.

<sup>8</sup> of a

them, he consented not ;

21 But bade them farewell, saying, <sup>b</sup> I must by all means keep this feast that cometh in Jerusalem : but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and [c]gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, <sup>1</sup> strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and <sup>k</sup>mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord ; and <sup>9</sup> being fervent in the spirit, he spake and taught <sup>10</sup> diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak <sup>11</sup> boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, <sup>12</sup> the brethren wrote, [d] ex-

<sup>b</sup> I will be at Jerusalem before the passover, but after that I design, with God's help, to return to you. And he sailed—

22. And in his journey to Jerusalem he landed (not at Joppa, one haven to Jerusalem, but a very dangerous one, but) at Cæsarea Stratonis, as his safer landing, and from thence went up to Jerusalem, and visited the congregation of Christians there ; and having done so, and there kept the feast, he went thence to Antioch.

<sup>1</sup> confirming and farther instructing all the new converted Christians.

<sup>k</sup> one that had a great insight and skill in the scriptures of the Old Testament, (see ver. 28,) came to Ephesus.

25. This Apollos had been instructed in the gospel ; and being in respect of knowledge not so perfectly instructed in all things as yet, (see ver. 26,) yet being very zealous in the way wherein he was entered, he began to preach the gospel among them out of the prophets, instructing them in the Christian doctrine very truly, and agreeably to the rule taught by the apostles as far as his instruction went, and this before he was baptized with the Christian baptism, being only received by John to the believing in him that was to come (so as the Ephesian disciples, ch. xix. 2).

26. And he entered into the synagogue of the Jews, and there publicly and confidently (see note [a] John vii.) preached the gospel. And Aquila and Priscilla hearing that what he preached was all true, but yet wanted somewhat of that knowledge which they had attained to, (he having never ascended above John's baptism, but they higher,) they communicated it unto him.

<sup>1</sup> the Christians there exhorted him to go, and wrote to the church of Corinth and all Achaia commendatory letters by him. And he, when he came thither,

<sup>9</sup> burning in spirit, ζέων τῷ πνεύμῃ.

τὰ περὶ τοῦ Κυρίου. <sup>11</sup> openly.

<sup>10</sup> exactly the things concerning the Lord, ἀκριβῶς <sup>12</sup> the brethren encouraging him, wrote to the disciples, προτροπεύοντες οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς.

horting the disciples did a great deal of good among them, farther instructed and confirmed those that by the preaching of the gospel had formerly been converted to the faith, 1 Cor. iii. 6.

through [e] grace :  
 28 For he <sup>13</sup> mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was <sup>14</sup> Christ.

## CHAP. XIX.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain <sup>a</sup> disciples,

2 He said unto them, <sup>b</sup> Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with

<sup>a</sup> Christian professors publishing the gospel there. (See note [b] ch. viii.)

<sup>b</sup> Hath the Holy Ghost, since your receiving the faith, descended on you and set you apart? given you authority or gifts for the work of the ministry? (see ch. x. 44). And they said, The doctrine which we received had nothing in it of the Holy Ghost.

3. And he said, How can that be, when the Christian baptism is in the name of the Holy Ghost? To which they replied, that John's baptism was all that they had received.

4. And Paul knowing that they by John's baptism had implicitly acknowledged Christ under the title of *he that comes after*, and had promised to repent and reform their lives, he explicitly taught them the whole doctrine of Christ and of the Holy Ghost also.

5. And they presently received and believed it, and were received in as Christian proselytes in the name of the Father, and the Son, and the Holy Ghost.

6. After this, Paul by imposition of hands and benediction gave them confirmation, by which means the Holy Ghost came on them, and therewith gifts of tongues and some other extraordinary gifts of the

<sup>13</sup> with great vehemence, *εὐτόνως*.

<sup>14</sup> the Christ, *τὸν Χρ.*



tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the [a]school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick <sup>2</sup>handkerchiefs, or [b]aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the <sup>3</sup>vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, <sup>4</sup>a Jew, <sup>c</sup>and

Holy Ghost, the same which came as upon the apostles at the descent of the Holy Ghost, ch. ii., so on divers others after: (see ch. x. 44.)

8. And he went and preached the gospel in the synagogues that were at Ephesus, to the Jews, for the space of three months, labouring to convince them.

9. But when, instead of being convinced, he saw them (in an obdurate refractory manner) not only reject the gospel, but speak of it contumeliously in public before the people, he left them, and took those that were converted by themselves, and instructed them daily in a place which was used to entertain scholars privately.

10. And doing thus for the space of two years, all the inhabitants of the proconsular Asia, both Jews and proselytes, had in that space the gospel preached to them.

11. And many extraordinary miracles were wrought by Paul, through the power of God, among them:

12. For he did not only cure them which came to him, but by his touching of linen clothes, and sending them to such as were sick, or possessed with devils, they were cured immediately.

13. And some of the Jews, that went about to cure diseases and cast out devils, (see note [g] Matt. xii.,) tried to cast them out by using the name of Jesus Christ, saying—

<sup>c</sup> one of the chief of the families of the priests, (see note [a] ch. iv.,) which did so.

<sup>1</sup> discoursing, διαλεγόμενος.

<sup>2</sup> napkins, σουδάρια.

<sup>3</sup> Jewish exorcists that came about attempted, τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ἐπεχέλησαν.

<sup>4</sup> a Jewish chief priest,

Ἰουδαίου ἀρχιερέως.

chief of the priests,  
which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used <sup>5</sup>[c]urious arts brought their books together, and burned them before all men: and they counted the price of them, and found *it* fifty thousand <sup>6</sup>[d]pieces of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

15. But the devil would not obey them, as not coming with any authority from Christ, which had given it to Paul.

16. But made the man that was possessed fall violently upon them, which accordingly he did, and was too hard for them all, and tore off their clothes, and wounded them, and made them run away.

17. And this accident being made known to the Jews and natives of Ephesus wrought very much upon them, and brought many to the faith of Christ.

18. And they that were thus wrought on came many of them to the apostles, and told them the actions or courses of their former lives, to know how agreeable they were to the faith, that so they might forsake or continue in them.

19. And many that had studied and practised magic and sorcery brought out and publicly burnt their books, though they were of a very high value.

20. Of so great authority was the word of God, the gospel of Christ, as it was now preached by Paul among the Ephesians and those of Asia.

21. After this, Paul resolved or determined with himself in his passage through Macedonia—

22. And sending into Macedonia two of his assistants that went with him, and were ready to do whatsoever he appointed them, viz., Timothy and Erastus, (see note [b] John xx.,) he himself—

<sup>5</sup> charms, or sorcery.

<sup>6</sup> shekels.

23 And the same time <sup>d</sup>there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made [e]silver <sup>7</sup>shrines for Diana, brought no small <sup>8</sup>gain unto the craftsmen ;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this <sup>9</sup>craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that <sup>e</sup>they be no gods, which are made with hands :

27 So that not only this <sup>f</sup>our <sup>10</sup>craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, <sup>11</sup>Great is Diana of the Ephesians.

29 And the whole city was filled with confusion : <sup>8</sup>and having caught Gaius and Aristarchus, men of Macedonia, Paul's

<sup>d</sup> a great stir was raised among them of Asia about the doctrine of the gospel.

24, 25. For one Demetrius, a silversmith, that dealt in making of little cabinets of silver with the image of Diana in them, had a great many of that trade that wrought under him, who were all maintained by that employment ; and many others of several occupations were employed about these pictures. And all these, whose livelihoods were concerned in it, he called together, and said unto them, Sirs, ye know—

<sup>e</sup> the images which we make and worship are not indeed true gods.

<sup>f</sup> trade by which we get our living is in danger—

28. And hereupon they were enraged, and cried down the doctrine of Paul, by crying up Diana the goddess of the Ephesians, so long worshipped by them.

<sup>8</sup> and in this hurry they seized upon two of Paul's companions and brought them out, probably with an intention (howsoever they were hindered) to throw them to combat with wild beasts upon the stage, (see note [e],) as it was ordinary to do with malefactors.

<sup>7</sup> chapels of Diana, Ἀρτέμιδος. <sup>11</sup> the great Diana, Μεγάλη ἡ Ἀρτεμις.

<sup>8</sup> work, ἐργασίαν.

<sup>9</sup> work : ver. 24.

<sup>10</sup> portion,



companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the <sup>12</sup> [f] chief of Asia, which were his friends, sent unto him, <sup>13</sup> desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for <sup>h</sup> the assembly was confused; and the more part knew not wherefore they were come together.

33 <sup>14</sup> And they drew Alexander out of the multitude, the Jews [g] putting him forward. And Alexander beckoned with the hand, and <sup>15</sup> would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 <sup>16</sup> And when the [h] townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians <sup>17</sup> is [i] a worshipper of the great goddess Diana, and of the *imagewhich fell down from Jupiter?*

30. And Paul was willing to have come among them, with an intention to give them an account of the faith of Christ contrary to these idol worships of theirs; but the Christians that were there persuaded him to the contrary.

31. And some of the præfects of the games or sports there, which being consecrated to their gods were intrusted to the charge of the priests, were so kind to him, that, knowing the purpose of the people to cast him to the wild beasts, they sent to him to keep close, and not to come out among the people as he meant, ver. 30, lest if they took him they should carry him (as it seems they meant, see note [d] 1 Cor. xv.) and cast him to wild beasts on the theatre.

<sup>h</sup> a great hubbub and confusion there was; and the more part—

33. And some of the popular officers brought out Alexander, a Jewish professor of the faith, and the Jews examined and questioned him, believing (probably) that he would excuse himself, and lay the fault upon Paul; and he made a sign with his hand that he would gladly make his own apology, and give them an account of the whole matter.

34. But the heathens of Ephesus knowing that he was a Jew, and supposing that he was for Paul's way, and that derogatory to Diana, (though the truth is, he meant to clear himself, and lay the blame on Paul, for which he is said to have done him much injury, 1 Tim. i. 19, and 2 Tim. iv. 14,) they would not permit him to be heard, but cried for two hours' space, Diana, the great Diana, the goddess of the Ephesians!

35. And the register of their games composed and quieted the people with this oration: 'Everybody knows that Ephesus, among the cities of Greece, hath the honour to be called the chief officer in the worship of Diana, to whom it belongs to preserve and adorn her temple, and the temple that encloses that image that fell down out of heaven from Jupiter,' (so much talked of among the heathens).

<sup>12</sup> the Asian priests being friendly to him.  
of the multitude brought forth Alexander, the Jews examining him.

<sup>13</sup> advised him, παρεκάλουν. <sup>14</sup> And some was willing to make apology, ήθελεν ἀπολογείσθαι.

<sup>17</sup> is the sacrist.

<sup>16</sup> And the register stilled the people, and said.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do <sup>18</sup> nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have [*k*] a matter against any man, <sup>19</sup> [*l*] the law is open, and there are deputies: let them implead one another.

39 But if ye <sup>20</sup> enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be <sup>21</sup> called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

36. And therefore this being granted by all, what need is there of this so much ado?

37. For this Paul &c. hath neither robbed your temples nor spoken any thing against your goddess Diana.

38. As for Demetrius and the tradesmen that depend on him, if any man hath done them any injury, let them form their indictment or accusation; it is now a fit time for them to have justice done them; the court sits, let them bring in their charge.

39. But if you have any other suit or controversy among you, it shall be referred to such a meeting or judicature as the law appoints for such matters.

## CHAP. XX.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

1. And this commotion being thus composed at Ephesus, Paul called all the Christians together, and having constituted Timothy bishop of Ephesus, 1 Tim. i. 3, he took his leave of them and departed from Ephesus, and passed the direct way from thence (by Troas, 2 Cor. ii. 12, 13.) to Macedonia.

2. And there he spent some time instructing and confirming them in the faith and in all Christian practice, (see note [*b*] John xiv.,) and after that, departing thence, he wintered in Epirus, Tit. iii. 12, and came into Greece.

18 no heady thing, *μηδὲν προπετές*. present.

20 seek or require any thing, *τί ἐπιζητεῖτε*.

work, *ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον*.

19 the court days are come, and the proconsuls are

21 accused of a riot for this day's

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he <sup>1</sup>purposed to return through Macedonia.

4 <sup>2</sup> And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat <sup>3</sup>in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went

3. And there he stayed three months. And being now on his journey to Syria, to carry alms to Judæa, he was diverted by an advertisement that the Jews which knew of his purpose laid wait for him in the way thither, to rob him, and to take away his life: thereupon he changed his determination, and resolved to go a little out of his way, and again to pass through Macedonia the third time.

4, 5. And Sopater went along with him as far as Asia, never parting from him; but Aristarchus, and Secundus, and Gaius, and Timotheus, and Tychicus, and Trophimus, these six, went not with him through Macedonia, (Sopater only doing so,) but went before to Asia, and expected Paul and his company at Troas, who accordingly came thither.

6. And after the passover we departed from Philippi in Macedonia, and came and met them at Troas, and stayed there with them seven days.

7. And on the Lord's day, or Sunday, the Christians being met together to receive the sacrament, (Acts ii. 46,) Paul spake to them at large, and meaning to be gone the morrow, continued his exhortation to them until midnight.

<sup>1</sup> resolved, ἐγένετο γνώμη.  
Συνέλεγετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σάπ. Βερ.

<sup>2</sup> And Sopater of Berea accompanied him as far as Asia,

<sup>3</sup> on the, ἐπὶ τῆς.



down, and fell on him, and embracing *him* said, 'Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto <sup>a</sup> [a] Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined <sup>b</sup> to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, <sup>c</sup> Ye know, from the first day that I came

11. And they spent the time together in receiving the sacrament of the body of Christ; and Paul further instructing them till the next morning, then he departed.

12. And the youth that fell out of the window, and was dead, ver. 9, recovered; and they were joyful at it.

<sup>a</sup> Assos, a sea town of Asia, there intending—

<sup>b</sup> not to go in or stay at Ephesus, but to pass by, because he would—

17. But yet, desirous to speak with the bishops of Asia, (see note on ch. xi. 6,) he sent to Ephesus, the chief metropolis of Asia, and by that means gave notice to the bishops of Asia that they should come to him to Miletus.

<sup>c</sup> Ye know in what manner I behaved myself among you of Asia, all the space of three years that

into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews :

20 And <sup>4</sup>how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, <sup>5</sup>I go [*b*] bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, against whom I have gone preaching the kingdom of

I was among you, preaching the gospel with all humility and affection, with great sorrows and hazards of dangers from the Jews, which conspired against my life:

20. And how without all fear or tergiversation I freely declared to you all things that I thought useful for you to know, willing to use all opportunities of instructing any, both in the public synagogues, ch. xix. 8, and in private schools, ver. 9, and in your several houses, whither I also came,

21. Preaching to the Jews and proselytes in their synagogues, and to the Gentiles elsewhere, the whole doctrine of the gospel, assuring them that there was pardon to be had from God upon amendment of their former lives, forsaking of all the impieties which they had been guilty of through neglect of the Mosaical law and the dictates of nature, which before they stood obliged to observe, and exhorting them that they should live according to the pure doctrine of Christ for the future.

22—24. And now I am agoing to Jerusalem, willing and ready to endure what shall befall me there, and foreseeing that there I shall be apprehended and imprisoned, being told it by those that have the gift of prophecy, (as afterwards again it appears he was, ch. xxi. 4. 11,) wheresoever I come; and I am prepared for it; and I know not whether death itself may not attend it; but whatsoever it is, I am ready to suffer it for the gospel's sake, (see ch. xxi. 13,) and count nothing of it, no, nor of loss of life, if I may successfully preach the gospel, and serve Christ faithfully in the office which he hath intrusted to me: (see note [*d*] Heb. xiii.)

25. And now this I know, that after this my departure from you ye are never likely to see me again, ye, I say, of Asia, whom I have so long conversed with, preaching the gospel among you: and therefore I shall take this long farewell of you.

<sup>4</sup> how I have not drawn back, or, refused to declare unto you whatsoever was profitable, and to teach, οὐδὲν ὑπεστέλλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάσαι.  
<sup>5</sup> being bound in spirit I go.

God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost <sup>6</sup> [c] hath made you overseers, to <sup>7</sup> feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to

26. And to that end I proclaim to you all, that I am guiltless of that ruin that will, I foresee, befall those that do not keep close to Christ, having done my best to prevent it.

27. For I have fully communicated to you the whole Christian doctrine, which may serve you as an antidote against all the heresies which are likely to break in among you, ver. 29.

28. Wherefore, ye that are bishops or governors of the several churches of Asia, Revel. i. 11, (see note on Phil. i. 6,) and who were designed to that office by the appointment of God himself, look to yourselves, and to the churches committed to your trust, to rule and order all the faithful Christians under you, those whom that Christ might gain to himself he laid down his own life to purchase them.

29. For it is certain that when I am gone you will soon be solicited with false teachers, seducing the faithful, and doing great mischief.

30. And some of your own churches shall vent pernicious false doctrines, to make divisions and factions, and get followers.

31. Be ye careful therefore, remembering how much sorrow and tears it hath cost me to forewarn you of these things beforehand.

32. And now I recommend you to God and the gospel, (see note [d] Heb. xiii.) which if adhered to will be able to instruct and perfect you, and to bring you to the bliss of saints.

33. I have not endeavoured to make any worldly advantage by my preaching.

34. But you can witness for me that I have, by working at my trade of making tents, maintained myself and those that are with me.

<sup>6</sup> appointed you bishops.

<sup>7</sup> govern, ποιμαίνειν.



them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, <sup>8</sup> It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

35. I have, as by words, so by actions also, demonstrated to you, how that such as ye, that is, bishops and governors of the church, are to take care of the sick and poor, (see 1 Cor. xii.,) and rather endeavour by pains-taking to enable yourselves to relieve others, than to be chargeable or burdensome to others, according to that saying of Christ, (not recorded in the Gospels,) That it is a blessed and a heroic thing to give to others out of a man's own earnings, and this infinitely more blessed, and better becoming a Christian, than to be relieved by others.

## CHAP. XXI.

AND it came to pass, that after we were <sup>1</sup> gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara :

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship <sup>2</sup> was to unlade her burden.

4 And finding disciples, we tarried there seven days: that of prophecy, (see ch. xx. 23, 24,) we stayed with

1. After this sad parting (ch. xx. 37.) from the bishops of Asia at Miletus (ch. xx. 17.) we took ship, and sailed prosperously, without any incommode, unto Coos—

4. And meeting there with some that had received the gospel, and were indued with gifts, particularly that of prophecy, (see ch. xx. 23, 24,) we stayed with

<sup>8</sup> It is a blessed thing to give rather than receive, *Μακρότιον ἐστὶ δίδεναι μᾶλλον ἢ λαμβ.*

<sup>1</sup> plucked, snatched, *ἀποσπασθέντας*.

<sup>2</sup> See note [c] ch. xv.

who <sup>3</sup> said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And <sup>4</sup>[a] when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day <sup>a</sup> we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which <sup>b</sup> did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain <sup>c</sup> prophet, named Agabus.

11 And when he was come unto us, <sup>d</sup> he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Je-

them a while at Tyre, and they by revelation told Paul, that he would incur much hazard by going up to Jerusalem, and therefore advised him not to go.

5. But this moved not Paul, (see ch. xxiii. 24,) but we left that place, all of them, men, women and children, attending us out of the city; and there on the seashore we kneeled down and prayed at parting.

<sup>a</sup> Paul and the rest of us that accompanied him (whereof Luke, the writer of this book, was one) went from Ptolemais to Cæsarea, a haven town in Syria, (see note [c] ch. xviii.,) called Strato's tower, but rebuilt by Herod, and called Cæsarea, (see note [c] Matt. xvi.,) and went into the house of Philip, he that, being one of the seven deacons, was by the apostles sent out to Samaria and other places to preach the gospel (see note on John xx. 21); and with him we made some stay.

<sup>b</sup> had the gift of foretelling things to come.

<sup>c</sup> See note [e] ch. xv.

<sup>d</sup> after the manner of prophets of old, which often prophesied by symbols, or significant expressions of what they foretold, he took Paul's girdle, and bound his hands and feet with it, and said, It hath been revealed to me by God, that after this manner that I

<sup>3</sup> spake to Paul not to go up, *ἔλεγον τῷ Παύλῳ μὴ ἀναβαίνειν.*

<sup>4</sup> having sailed.

Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. have bound myself with Paul's girdle, so the Jews of Jerusalem shall bind Paul, and deliver him to the procurator of the Romans to be put to death.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, <sup>e</sup>What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. <sup>e</sup> Why do you, by your compassionate sad dissuasions, trouble and grieve me, who have nothing else to afflict or disturb me but your importunity against my taking this journey? for of myself I am most heartily willing to suffer any thing, bonds, or death itself, for the propagating of the gospel of Christ, or for the professing my constancy in it, in despite of all persecutions.

14 And when he would not be persuaded, we <sup>f</sup>ceased, saying, The will of the Lord be done.

15 And after those days we <sup>f</sup>took up our carriages, and went up to Jerusalem. <sup>f</sup> laden mules with the goods which we had with us, and took our journey from Cæsarea to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, <sup>g</sup>and brought with them one Mnason of Cyprus, <sup>g</sup>an old disciple, with whom we should lodge. <sup>g</sup> one who had formerly received the faith when Paul and Barnabas were at Cyprus, (ch. xiii. 4,) who would gladly entertain us at our journey's end.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul <sup>h</sup>went in with us unto James; and all the elders were present. <sup>h</sup> and we went to James, the bishop of Jerusalem, (see note [a] 1 Cor. xv.,) who, with all the bishops of Judæa, (see note [b] Phil. i.,) were assembled together, that they might in council consider of St. Paul's business.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they

<sup>g</sup> were quiet, ἡσυχάσαμεν. <sup>h</sup> bringing us to one Mnason, a Cypriote, ἄγοντες Μνᾶσωνα τινί—



heard it, <sup>1</sup> they glorified the Lord, and said unto him, Thou seest, brother, how many <sup>7</sup> thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that <sup>8</sup> those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also <sup>9</sup> walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from

<sup>1</sup> they blessed God for his wonderful works wrought upon the heathen idolaters by his preaching; and after that, began to tell him what at present would be prudent for him to do, not so much in respect of the unbelieving as the converted Jews, of whom there were many myriads, great multitudes in Judæa, who, though they had received the gospel, yet stuck close to the observances of the Mosaical law.

21. These, said they, have heard it affirmed of thee, that not only according to the decrees of our council thou permittest the Gentile converts to remain uncircumcised, but also that those Jews that are dispersed in Asia and elsewhere, whom thou hast converted to the faith, thou persuadest them that they may leave off circumcision, and the other ceremonies of Moses' law.

22. This, therefore, (say they,) will be the event, in all probability; all these Jewish Christians will hear of thy being come hither, and so will come in multitudes to see how thou behavest thyself in this matter.

23. Therefore take our advice: There be four men here at this time which have had a Nazarite's vow upon them, which being accomplished, (see Acts xviii. 18,) they are now to perform the ceremonies prescribed, Numb. vi. 13;

24. These do thou perform with them, and make provision of sacrifices for them such as the law prescribes, Num. vi. 14, that so they may shave their heads according to order, Num. vi. 18. (see note [b] ch. xviii.): and by this means they will be persuaded that they have had false reports of thee, and that thou dost still observe the Mosaical rites.

25. As for the Gentiles that have received the gospel, ch. xv., we have made a decree, thou knowest, (and sent it to Antioch by thee and Barnabas,) by which they are not required to any such observances, or to any more than only to observe the precepts of the sons of Adam and Noah.

<sup>7</sup> myriads, or, ten thousands, μυριάδες.

<sup>8</sup> there is nothing of those things, or, nothing is true of those things, οὐδέν ἐστιν.

<sup>9</sup> walkest, keeping the law, στοιχεῖς τὸν νόμον φυλάσσων.

strangled, and from fornication.

26 Then Paul took the men, and <sup>10</sup> the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

26. And Paul took their advice, thus far to comply with the Judaizing Christians, that he might not exasperate them, and went into the temple, and did all that belonged to the purifying of the Nazarites; and when that was done, gave solemn notice of it; upon which they were, according to the law of Moses, to proceed to offer an offering for each person.

27. And when the seven days, wherein those sacrifices were to be performed, were almost at an end, divers unbelieving Jews, that dwelt in Asia, and had opposed him there, and were now come to Jerusalem, as soon as they saw him in the temple, brought in the multitude tumultuously upon him, and apprehended him,

28. Crying out upon him as the man that had taught all men, wheresoever he preached, that the Jews should be destroyed, the Mosaical law be abolished, and the temple, where now he was purifying himself, laid waste; and had brought heathen men into the temple, which was utterly unlawful to be done, and was the profaning of it.

29. (This last thing they spake confidently, but not truly, only having seen Trophimus with him in the city of Jerusalem; and knowing him to be a Gentile of Ephesus, they believed that he had carried him into the temple, and from thence made this conclusion.)

30. And all the people were exasperated upon this, and having apprehended, haled him out of the temple; and the doors of the temple were presently shut after them.

31. And they fell a beating Paul, and had like to have killed him, had not the commander or colonel that was appointed to guard the temple, and to quell all tumults there (see note [g] Luke xxii.), been told that there was an uproar.

<sup>10</sup> See note [b] Mark i.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be <sup>k</sup> bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into <sup>l</sup> the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers <sup>11</sup> for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And <sup>12</sup> as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that [*b*] Egyptian, which before these days <sup>13</sup> madest an uproar, and leddest out into the wilderness four thousand <sup>14</sup> men that were murderers?

39 But Paul said, I am a man *which*

32. But he taking with him some bands of soldiers came hastily in upon them: and when they saw the colonel, and his troops of soldiers, they gave over their violence toward Paul.

<sup>k</sup> guarded by two soldiers, and chained to each of them, (see note [*e*] ch. xxviii.) and demanded who he was—

<sup>l</sup> the tower called Antonia: see note [*g*] Luke xxii.

35. And as they were going up the stairs, to the castle or tower, the violence of the multitude of Jews was so great, that the soldiers were fain to carry Paul in their arms, to secure him from them.

36. Who came pursuing him, and crying out to have him put to death.

37. And when he was at the castle door, he spake to the colonel in Greek, and asked him if he would be pleased to permit him to speak to him. And the colonel wondered that he spake Greek,

38. Thinking that he had been that Egyptian false prophet that had raised a sedition in Judæa not long before, and had gotten to him four thousand men into the wilderness.

11 because of, *διὰ*.

13 did raise a sedition, *ἀναστατώσας*.

12 when Paul was ready to be brought, *μέλλων εἰσάγεσθαι ὁ Παῦλ*.

14 of the cut-throats, or, short-sword-men, *σικαριῶν*.



am a Jew of Tarsus,  
<sup>m</sup> a city in Cilicia,  
<sup>15</sup> a citizen of no mean  
 city: and, I beseech  
 thee, suffer me to  
 speak unto the peo-  
 ple.

40 And when he  
 had given him li-  
 cence, Paul stood on  
 the <sup>n</sup> stairs, and beck-  
 oned with the hand  
 unto the people. And  
 when there was made  
 a great silence, he  
 spake unto *them* in  
 the Hebrew tongue,  
 saying,

<sup>m</sup> a free man of that city in Cilicia which hath the  
 Roman privileges belonging to it: and, I beseech—

<sup>n</sup> stairs near the door of the castle, and made a sign  
 to the people to hold their peace and give audience.  
 And when—

## CHAP. XXII.

MEN, brethren,  
 and fathers, <sup>a</sup> hear ye  
 my defence *which I*  
*make* now unto you.

2 (And when  
 they heard that he  
 [a] spake in the He-  
 brew tongue to them,  
 they kept the more  
 silence: and he saith,)

3 I am verily a man  
*which am* a Jew, born  
 in Tarsus, a city in  
 Cilicia, yet brought  
 up in this city <sup>b</sup> at  
 the [b] feet of Gama-  
 liel, and taught ac-  
 cording to the per-  
 fect manner of the  
 law of the fathers,  
<sup>1</sup> and was zealous to-  
 ward God, as ye all  
 are this day.

4 And I persecuted  
 this way unto the  
 death, binding and  
 delivering into pris-  
 ons both men and  
 women.

5 As also the high  
 priest doth bear me  
 witness, and all the  
<sup>2</sup> estate of the elders:  
 from whom also I re-  
 ceived letters unto

<sup>a</sup> give me leave and audience to purge and clear my-  
 self from the accusation charged on me, ch. xxi. 28.

2. And these enemies of Paul's being averse to the  
 Hellenists, (see note [a] ch. vi.), and so to him, as  
 using the Greek language, when they heard him  
 speak Hebrew, were a little pacified, and so gave him  
 the hearing. Thus therefore he began his oration: I  
 am verily a man—

<sup>b</sup> a scholar of Gamaliel's, a doctor of the Pharisees,  
 and accordingly was imbued with the strictest Juda-  
 ical principles, and so became as zealous a propugner  
 of the law of Moses and religion of the Jews as that  
 is opposed to the reformation wrought by Christ, as  
 any of you are at this time, being of that sort of men  
 among the Jews that are called zelots, and are very  
 punctual and strict in the observances of the law, and  
 think themselves obliged to put all men to death that  
 teach any thing against it. And so did I to the Chris-  
 tians, binding and delivering—

5. As all the sanhedrim, especially the high priest,  
 knows, from whom I had writs or commissions to ap-  
 prehend the Christians, (see ch. ix. 2, and xxvi. 10,  
 12,) all that I found in Syria, and bring them  
 bound to the sanhedrim, by them to be scourged, or  
 perhaps put to death by the Roman powers.

<sup>15</sup> a citizen of no mean city of Cilicia, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης.  
 a zealot of God, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ.

<sup>1</sup> being  
<sup>2</sup> senate, or, sanhedrim, πρεσβυτέριον.

the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard <sup>c</sup> a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there <sup>d</sup> it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, <sup>e</sup> a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said

6. And when I had that commission from the sanhedrim, and went into Syria to execute it, and was come nigh unto Damascus—

<sup>c</sup> a thunder, and out of it these words articulately spoken (ch. ix. 4.) unto me, Saul, Saul—

9. And they of my company heard the thunder and saw the lightning round about me, though they heard not (see note [b] ch. ix.) the speech that out of the thunder was delivered to me.

<sup>d</sup> I have provided and appointed one Ananias to come unto thee, and declare to thee what I have designed for thee to do and suffer for me.

<sup>e</sup> 11. And being blind, and not able to see, by reason of this shining appearance, ver. 6, I was fain to be led by those that were with me; and so I was conducted to Damascus.

<sup>e</sup> a Christian Jew, that lived according to the Mosaic law, having a good—

unto me, Brother Saul, receive thy sight. And the same hour I 'looked up upon him.

14 And he said, \* The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear † the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, † even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said un-

† recovered my sight.

\* The God of Abraham &c. hath chosen thee to have the gospel revealed to thee, and to see Christ, who appeared to thee in that bright cloud, and to hear him speak to thee from heaven.

15. For of thee it is appointed that thou shalt preach and make known to all men the things which Christ hath made known unto thee.

16. To what purpose therefore should any delay be made of baptizing thee, and admitting thee into the church by that seal of the covenant whereby thou art engaged to forsake, and God to pardon, all thy former sins, (upon condition of a sincere change on thy part,) upon which thou mayest join with the church in performance of all Christian duties of devotion to God?

17. And at my first coming to Jerusalem after this, ch. ix. 26, as I was in the temple a praying, I fell into an ecstasy or trance: (see note [d] ch. x.)

18. And in a vision methought I saw Christ, and he commanded me to go speedily out of this city, because my former zeal against the gospel would hinder my preaching of it now from being believed or heeded by those of Jerusalem.

19, 20. Against this, methought, I argued, that my former zeal against Christianity being so remarkable among all the Jews, as it must needs be by my imprisoning and scourging the professors of it in the consistories of many cities, ch. ix. 2, by my joining and assisting in the stoning of Stephen, and keeping the accusers' garments whilst they threw stones at him, ch. vii. 58. and viii. 1; this might be an argument to assure the Jews at Jerusalem that it is on right grounds that I now teach the contrary; and this may give them a greater willingness to inquire into the grounds of my change, and so may render me a more competent attester of the doctrine of Christ now, by how much the more I opposed it formerly.

21. But this, methought, did not prevail with

\* a voice from, φωνὴν ἐκ.  
τὰς συναγωγὰς: see note [d] Matt. vi.

† and prayed, καὶ προσευχ.

‡ the consistories, κατὰ



to me, Depart: for I will send thee far hence unto the Gentiles.

22 And they <sup>6</sup>gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should <sup>7</sup>[c] be examined by scourging; that he might know wherefore they cried so against him.

25 And as <sup>8</sup> they [d] bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is [e] a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou <sup>9</sup>a Roman? He said, Yea.

28 And the chief captain answered, <sup>10</sup>With a great sum obtained I this [f] freedom. And

Christ for my staying at Jerusalem; but he in his infinite wisdom seeing that this would not persuade but exasperate the Jews, (see Chrysostom, Hom. on Gal. ii. 2, tom. 5. p. 404. l. 25,) commanded me to depart from Jerusalem, telling me that he would give me a commission as an apostle to go and preach to the Gentiles, who had not that exception to me, and would more cheerfully receive me.

22. Thus far the Jews had patience to suffer him to speak; but then, when he mentioned the Gentiles, and his appointment to go to them, they cried out, he was a villain, and unworthy to live.

23. And while they were thus violent, making as if they would presently stone him, (see ch. vii. 57, 58,) and giving other expressions of their fury,

24. The colonel or chief commander of the guard bid the soldiers carry him into the tower, and commanded that he should be sorely scourged till he would confess what it was that he had done with which they were so enraged: (see ver. 30.)

25. And as the captain which was appointed to scourge him brought him to the block, and fastened him to it, in order to the scourging of him, Paul spake to the captain that had the execution of that command committed to him, saying, Will the Roman laws permit you to deal thus with a free denizen of Rome before any sentence is legally passed upon him?

26. This a captain of a troop told to the colonel, and withal admonished him what danger he might incur by doing thus to a free denizen of Rome.

<sup>11</sup> a free denizen of Rome? He said, Yea.

<sup>12</sup> I am not so by birth, but purchased the privilege at a great charge. But Paul said, The city where I was born, and my parents before me, though of a Jewish stock, had by living there this privilege.

<sup>6</sup> heard him till this speech, *ἤκουον αὐτοῦ ἔχρι τούτου τοῦ λόγου.*  
<sup>8</sup> he bent him forward, or, prepared him for scourges.

<sup>7</sup> be beaten, or, tormented. <sup>9</sup> At a great price bought I this privilege of a citizen, *Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.*

Paul said, But I was free born.

29 Then straightway they departed from him which should have examined him : and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

29. Then they ceased from their design of scourging him (ver. 24.), to make him confess his crime ; and the consideration that he was a free man of Rome made the colonel fear he had already done more than he could well answer, in binding or putting chains upon him, ch. xxi. 33.

30. And therefore he soon loosed him from his bands ; but yet, being desirous to know the bottom of the business, he convented the Jews' sanhedrim, and brought out Paul, to see what they would object against him.

## CHAP. XXIII.

AND Paul, earnestly beholding the council, said, Men and brethren, <sup>a</sup> I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, <sup>b</sup> God shall smite thee, *thou* whited wall : for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law ?

4 And they that stood by said, <sup>c</sup> Revilest thou God's high priest ?

5 Then said Paul, <sup>d</sup> I wist not, brethren, that he was the high priest : for it is written, Thou shalt not

<sup>a</sup> I have all my life long, both when I was a pugner of the Mosaical law against Christ's reformation, and since I have been a preacher of the gospel, acted sincerely and uprightly, according to my conscience, and consecrated my life to God's service.

2. And Ananias, the chief person among the Jews, (see note [c] Luke iii.) commanded—

<sup>b</sup> God will punish thee by way of retaliation, deal with thee as thou hast done with me, thou hypocrite. Dost thou sit like a magistrate or distributor of legal justice, and dost thou break the law thyself, and command me to be punished before thou hast heard the cause ? (see ch. xxii. 25.)

<sup>c</sup> Dost thou speak such contumelious words to him who is the high priest of God's appointment, a sacred person, and under God the chief magistrate among the Jews ?

<sup>d</sup> I did not know that to be true which thou tellest me, that Ananias was a high priest of God's appointment, (that he was not so, nor yet the high priest put

<sup>1</sup> lived to God, *πεπολίτευμαι τῷ Θεῷ*.

<sup>2</sup> will, *μέλλει*.

speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is <sup>e</sup> no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the <sup>f</sup>scribes that were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if <sup>g</sup> [a] spirit or an angel hath spoken to him, let us not fight against God.

10 <sup>h</sup> And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded <sup>i</sup> the soldiers <sup>j</sup> to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following <sup>k</sup> the Lord stood by him, and

in by the Roman procurator at this time, see note [e] Luke iii.); however, knowing him to be a person in authority, placed in a judicature, (as Paul confesseth, ver. 3,) I acknowledge I did amiss, and am sorry I did revile him; for that is unlawful by that place of scripture, Exod. xxii. 28.

6. And Paul discerning the sanhedrim to consist partly of Pharisees, who believe another life after this, partly of Sadducees, that do not, said aloud, I am (as my father was) of the sect of the Pharisees, and the main thing that I am questioned for is my believing that there is another life after this, which is a pure pharisaical doctrine, which all of that sect hold as well as I.

<sup>e</sup> no life after this, no immortal spirit, nor soul of man subsisting without a body: but the—

<sup>f</sup> doctors of the law, which were generally of the Pharisees' opinion, took his part, and professed to think he had done nothing amiss, and that it was possible that he had received some infusion or incitation from God's Spirit, or else some voice from heaven or vision by an angel; and if he had, it would not become them to resist his doctrine, lest, if that were truly revealed to him by God, they should fight against God himself.

<sup>g</sup> to go to him at the bar, where he was as a prisoner answering for himself, and to take him—

<sup>h</sup> Paul saw a vision again; and God appeared to stand by him and encourage him, telling him that he

<sup>3</sup> the Spirit.

<sup>4</sup> And there being a great uproar, or, sedition, Πολλῆς δὲ γενομένης στάσεως.

<sup>5</sup> a band of soldiers, στρατεύμα.



said, Be of good cheer, Paul: for as thou hast testified<sup>6</sup> of me in Jerusalem, so should thou bear witness also at Rome. should now receive no further harm there, but as he had defended and avowed the faith of Christ there at Jerusalem, so he should live to do at Rome also.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 12. And he had soon a notable testimony of the virtue of God's protection over him, promised him in that vision; for early in the very next morning certain of the Jews—

13 And they were more than forty which had<sup>1</sup> made this<sup>7</sup> conspiracy. <sup>i</sup> thus bound themselves by oath and execration on themselves.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. 14. And they came to the sanhedrim, and told some of them what they had resolved on.

15 Now therefore signify with the council to the chief captain that he bring him down unto you tomorrow, as though ye would<sup>8</sup> enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. 15. And therefore desired that the whole sanhedrim would signify their desire to the colonel, that he would on the morrow bring Paul down to them, to examine him upon some interrogatories; and, said they, by the way, before he come near the council-house, we will lie in ambush, and be sure to kill him.

16 And when Paul's sister's son heard of<sup>9</sup> their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the<sup>k</sup> centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. <sup>k</sup> captains of the guard, and desired him to conduct that young man to the colonel, to deliver a message to him.

18 So he took him, and brought him to

<sup>6</sup> the things concerning me, τὰ περὶ ἐμοῦ.

<sup>7</sup> confederacy, or, agreement by oath, συνωμοσίαν.

<sup>8</sup> know more exactly the things concerning him, διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ.

<sup>9</sup> the ambush, τὴν ἐνέδραν.

the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat <sup>10</sup> of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two <sup>1</sup>centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and [*b*]<sup>11</sup> spear-

<sup>1</sup> captains of two bands, and bid them have their bands in readiness, and take to their assistance seventy horsemen, and a guard of two hundred men to watch and ward, to go to Cæsarea Stratonis, a haven town, (see note [*c*] ch. xviii.) presently after nine of the clock that night.

<sup>10</sup> concerning, *περί*.

<sup>11</sup> a guard of.

at the third hour of the night;

24 And provide <sup>m</sup> *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with <sup>12</sup> an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have <sup>n</sup> nothing laid to his charge worthy of death or of bonds.

30 And <sup>13</sup> when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and <sup>o</sup> gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

<sup>m</sup> a horse or mule for Paul to ride on, and bring—

<sup>n</sup> no charge brought against him punishable either with death or bonds by the Roman law (which had not yet set out any decree against Christians).

<sup>o</sup> also gave order to his accusers to appear before thee and implead him. Farewell.

<sup>12</sup> a band of soldiers, στρατεύματι, ver. 10.

<sup>13</sup> when I was told of a conspiracy that would be against him from the Jews, presently I sent him, Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἐπεμψα.



32 On the morrow they left the horsemen to go with him, and returned to the castle :

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when <sup>p</sup>the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be <sup>q</sup>kept in Herod's judgment hall.

<sup>p</sup> Felix, the procurator of Judæa under the Roman emperor, had read the letter—

<sup>q</sup> secured in the hall called Herod's hall.

#### CHAP. XXIV.

AND after five days <sup>a</sup>Ananias the high priest descended with the elders, and *with* a certain orator named Tertullus, who informed the governor against Paul.

<sup>a</sup> Annas the chief of the Jews (see note [c] Luke iii.) with some others of the sanhedrim, and a lawyer or pleader named Tertullus, went down all from Jerusalem to Cæsarea (see note [c] ch. xviii.) to Felix, and brought in a bill of information, (see Theophylact,) accusation or charge against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence<sup>1</sup>,

2, 3. And when Tertullus was admitted to speak, he began his plea against Paul with a flattering oration to Felix, telling him how happy the Jews had always in every of their cities counted themselves under his government and managery of affairs, and that they were very thankful to him for it.

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou

<sup>1</sup> always and in all places, we accept it, πάντοτε καὶ πανταχοῦ, ἀποδεχόμεθα.

wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, nei-

5. This Paul we Jews know to be a dangerous person, and every where where he comes, he disquiets the people's minds, and prepares them to commotions and seditions against the present government, that of the Romans, (see ver. 18. and ch. xxv. 8,) and he is a great promoter of the religion of those that are ordinarily called Nazarenes, from Jesus that dwelt in Nazareth, (that is, of Christians).

6. And he hath done such things in the temple of the Jews among us at Jerusalem as are absolutely contrary to the laws of our God, (see ch. xxi. 21,) and we apprehended him, and would have had him punished so as our law appoints those to be punished that bring strangers beyond that court of the temple that was assigned them, and separated from the other. (See Ephes. ii. 14.)

7, 8. But as we were proceeding against him, Lysias, the captain of the temple, or commander of the guard of soldiers that guards the temple, would not permit us to proceed against him in our court, but carried him away with a guard of soldiers, ch. xxiii. 10, and cited some of the sanhedrim to come hither to thee and accuse him; whom therefore thou mayest please to examine, and hear what they can say.

9. And the Jews of the sanhedrim that came down, ver. 1, confirmed the truth of all that Tertullus had pleaded.

<sup>b</sup> given him leave, permitted him to speak,—

<sup>c</sup> a ruler, or procurator of Judæa, I do—

11. And first, thou mayest please to understand, that about twelve days since I came up to Jerusalem to keep the feast of Pentecost, a solemn feast of the Jews there, when by law it is appointed to be kept.

12, 13. And there I behaved myself very quietly, made no disturbance, raised no sedition; and they that say I am a seditious person, and raise disturbances wher-

ther raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call <sup>3</sup>heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets :

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

ever I come, are not able to prove any thing of this nature, but only content themselves with a general charge of sedition.

14. But as for the other part of the accusation, ver. 5, that I am a great promoter of the sect of the Nazarenes, I acknowledge this, that that way of worshipping the God of Abraham which Christ hath taught, and the Christians practise, which I suppose they mean by the word *sect*, or peculiar way of profession or religion, (see Acts xxvi. 5,) is the way that I do use ; and in doing so, do agreeably to all that is written in the Mosaical law and the writings of authority among the Jews, by which they think themselves obliged :

15. And the main part of this is, that there shall be a life after this, and that all that ever lived here shall then be judged and rewarded, whether they be good or evil. And this is no more than these men themselves, all but the Sadducees, profess to believe and depend on.

16. In this religion and practice I am as careful as I can to live blamelessly, and to do my duty in all things towards God and man.

17. As for that which they mention of my profaning the temple, thus it was : Many years after my conversion to this way that they speak of, I was sent by the pious Jews, &c., of other parts to Jerusalem and Judæa, with their charity and free-will oblations, brought in for the service of God, ch. xi. 30 ;

18. And whilst I was doing thus, some Jews of Asia saw me in the temple, where I was far from profaning of it, as was suggested, ver. 6. and ch. xxi. 23, but was there in such a manner as the law of the Jews required of me ; and they senselessly mistaking, affirmed that I carried Trophimus, a Gentile of Ephesus, into the temple, and so affirmed me to have profaned the temple. But this was a downright falsity, for which there was no other ground of affirming but only this, that he was seen with me in the city, (see ch. xxi. 29). And as I was in the temple without any such company there which might be said to profane it, so it is certain that I was not attended with any number of men that might bring me under suspicion of raising any sedition, ver. 5.

<sup>3</sup> sect, αἵρεσις, see ver. 5. and chap. xxvi. 5.



19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, <sup>4</sup> having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion <sup>5</sup> to keep Paul, and <sup>6</sup> to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of <sup>7</sup> righteousness, temperance, and judgment to

19. Or if any man living would affirm I had, he ought to come now in open court and testify against me here.

20. Nay for all these things I shall make mine appeal to these that are here present of their own sanhedrim, ver. 1, and desire they will testify, whether, when I was brought before their sanhedrim at Jerusalem, ch. xxiii., I was not dismissed with a good testimony from themselves, ver. 9, viz. that there was nothing of moment charged and proved against me; and let them speak, if it were not so.

21. There is, I am sure, but one thing that can by any be testified against me from the proceedings there, and that none but Sadducees will lay to my charge, who are engaged in the maintenance of their own tenets, and that chargeable upon all the Pharisees as well as me, viz. my acknowledging another life after this, ch. xxiii. 8.

22. When Felix had had this cognizance of the matter, and discerned how things stood, he deferred passing any sentence, saying, Concerning Christian religion, whether it were derogatory to the law of the Jews, I will determine when I have advised with learned men that know your pretensions, and that concerning the tumult said to be raised by Paul, when Lysias comes, whose testimony will decide it.

23. And he commanded the captain of the guard to keep Paul safe, but not as a close prisoner, and that any that would bring him any relief, or discourse with him, might freely do it.

24. And Felix' wife being a Jew, when she came, he thought fit to have her present, and sent for Paul, and bid him say what he had to say concerning the doctrine or gospel of Christ.

25. And Paul, in a discourse of that subject, insisted particularly on the great obligation that by the law of Christ lay on all men to observe justice between man and man, and to live chastely, either in conjugal or single life, (two virtues contrary to two special vices that Felix was particularly guilty of,) and withal of the severe judgment that all men one

<sup>4</sup> he put them off, saying, When I know more exactly the things that belong to this way, and when Lysias the commander comes down, I will determine the business between you, ἀνεβλέτο αὐτοὺς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν. Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσεται τὰ καθ' ὑμᾶς. <sup>5</sup> that Paul should be guarded, τηρεῖσθαι Παῦλον. <sup>6</sup> that he should have, ἔχειν. <sup>7</sup> justice and continence, δικαιοσύνης καὶ ἐγκρατείας.

come, [a] Felix trembled, and answered, Go thy way for this time; <sup>8</sup> when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But [b] after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

day should be called to for their offences in these and the like kinds. And as he insisted on these three branches of the Christian faith, wherein Felix was so much concerned, he fell a trembling, and being in pain to hear such doctrine, he broke him off abruptly, bidding him depart for that time, and he would find some other season to hear him again.

26. And being a taker of bribes, (note [a]) he hoped that money—

27. And when Paul had remained in custody under the time of Felix' procuratorship for the space of two years, Felix was by Nero removed out of his place, and Porcius Festus succeeded him; and though Felix had nothing to condemn in Paul, yet, merely to gratify the Jews at parting, he left Paul in prison.

## CHAP. XXV.

NOW when Festus was <sup>1</sup> come into the province, after three days he <sup>a</sup> ascended from Cæsarea to Jerusalem.

2 Then the high priest and <sup>b</sup> the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, <sup>c</sup> that Paul <sup>2</sup> should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 <sup>3</sup> Let <sup>d</sup> them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

<sup>a</sup> See note [c] ch. xviii.

<sup>b</sup> other members of the sanhedrim accused Paul before him, and besought of him that favour, that he might be sent for to Jerusalem (meaning to lay some villains by the way to kill him as he came).

<sup>c</sup> that he had left Paul in prison at Cæsarea, ch. xxiv. 27, whither he himself would shortly go, and hear the cause betwixt them and him.

<sup>d</sup> the chief priests, said he, and the rest in authority among you, ver. 2, go down with me,—

8 but I will find a season and call for thee, *καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.*  
<sup>1</sup> entered upon the government, *ἐπιβὰς τῇ ἐπαρχίᾳ.* <sup>2</sup> was kept, *τηρεῖσθαι.* <sup>3</sup> Let therefore, saith he, the men of power among you, *οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησί.*

6 And when he had tarried among them <sup>4</sup>more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I <sup>5</sup>refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus,

8. And he cleared himself against all the accusations, which were reducible to three heads: offences against the Mosaical law, profaning the temple, raising sedition against the government of the Romans, (see ch. xxiv. 5, 6.)

10. I am a Roman; and I ought to be judged, not by the Jewish sanhedrim or laws, but by the Roman; (and though I were liable to them, yet thou already discernest that they are not able to prove that I have any way trespassed against the Jews or their law;)

11. And if I have done any thing which by the Roman laws is punishable capitally, I will be content most willingly to suffer death; I desire no mercy: (this he did, knowing there was then no edict of the emperors against Christianity, see note [a] ch. xxvi.) But if all their accusations are invalid, if I am, as thou knowest I am, ver. 10, free from that charge of having wronged them, and being a Roman ought to be judged by the Roman laws, and none of them hath interdicted Christianity, there is then no reason I should be delivered up to my enemies to be my judges. It were absolutely unjust to do so; and from that intention of thine I make mine appeal to the Roman emperor, and desire that he may judge between us.

12. And Festus, conferring with those of the Jewish sanhedrim that were there, answered—

<sup>4</sup> no more, οὐ πλέον.

<sup>5</sup> desire not to escape death, οὐ παραιτοῦμαι ἀποθανεῖν.



when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days <sup>e</sup> king Agrippa and Bernice came unto Cæsarea to salute Festus.

<sup>e</sup> Agrippa, who, after Herod, was tetrarch of Galilee, and his sister Bernice, came unto Cæsarea—

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

<sup>f</sup> brought in an accusation to me, desiring—

16 To whom I answered, It is not the manner of the Romans <sup>g</sup> to deliver any man to die, before that he which is accused [*a*] have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

<sup>g</sup> to give sentence of capital punishment against any man, before that he—

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

17. And therefore that they must of necessity go to Cæsarea and accuse him. And when they came I used all expedition, and the very next day I went to the bench to hear this cause of Paul.

18 Against whom when the accusers <sup>h</sup> stood up, they brought none accusation of such things as I <sup>i</sup> supposed:

18. And upon hearing, I found him absolutely free from all capital crimes, all seditious practices, whereof they accused him, and wherein I suspected him to be most guilty.

19 But had certain questions against

19. And all that stuck was some disputable matters, about his particular way of serving or worshipping

<sup>h</sup> appeared, σταθέντες.

<sup>i</sup> suspected, ὑπενδούν.

him of <sup>8</sup>their own God, and whether one Jesus were still dead, or whether he were risen again, as Paul affirmed. superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And <sup>9</sup>because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. 20, 21. And making some scruple, whether it were fit for me to give sentence in this matter, or whether it were not better to refer him to the Jews' sanhedrim, to be judged there, Paul appealed to Cæsar, claimed his privilege of a Roman, that he might not be delivered up to the Jews; and thereupon I remanded him to prison, till I could conveniently send him to Rome to Cæsar.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with <sup>10</sup>great <sup>h</sup>[*b*] pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the <sup>i</sup>Jews have <sup>11</sup>dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

<sup>h</sup> retinue and train, and entered into the court or hall, with the colonels, and principal men—

<sup>i</sup> Jews, wheresoever inhabiting, those of Jerusalem and others, have made complaints to me, as against a most notable malefactor that ought to be put to death.

<sup>8</sup> his own way of worshipping God, τῆς ἰδίας θεισιδαιμονίας: see note [c] chap. xvii.

<sup>9</sup> having some doubt whether I should examine this matter, I, ἀπορούμενος ἐγὼ εἰς τὴν περὶ τούτου ζητήσιν.

<sup>10</sup> a great train, appearance, or show, φαντασίας.

<sup>11</sup> besought me, ἐπέτροχόν μοι.

25 But when I found that he had committed <sup>b</sup>nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

<sup>k</sup> no capital crime, and seeing he appealed to the emperor of Rome, to be sentenced at his tribunal, I have determined to send him.

26 Of whom I have no certain thing to write unto <sup>l</sup>my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

<sup>l</sup> the emperor. Wherefore I have—

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

## CHAP. XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul <sup>a</sup> stretched forth the hand, and answered for himself:

<sup>a</sup> beckoning to the by-standers to hold their peace and give audience, made this apology for himself.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me



from the beginning, if they would testify, that <sup>b</sup> after the most straitest sect of our religion I lived a Pharisee.

<sup>b</sup> I was of that sect which is the strictest of all the rest in the Jewish religion, viz. a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers :

6. And accordingly now I am accused for asserting the resurrection of the dead, which as it is a doctrine acknowledged by the Pharisees, so is it the fundamental promise made of old,

7 Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

7. And generally depended on by the Jews, and in intuition thereof it is that they spend their time in piety and obedience to God : and yet for the believing and expecting this I am accused by these Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead ?

8. This being by me asserted to be founded in the resurrection of Christ, that is the thing that is most disbelieved, God's having raised Christ from the dead. And why should that be judged so incredible ?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

9. I confess I was once of opinion that I was obliged to persecute this profession and doctrine of Christ.

10 Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I <sup>c</sup> gave my voice against *them*.

<sup>c</sup> was a principal actor, ch. vii. 56, and approver of the sentence, ch. viii. 1.

11 And I punished them oft <sup>2</sup> in every synagogue, and compelled *them* to blaspheme ; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

11. And in other cities beside Jerusalem I brought them into their courts, and used all rigid means to make them deny Christ ; and was so fierce against them, that I forced them to fly to heathen cities, and then pursued them thither.

12 Whereupon as I went to Damascus with authority and commission from the <sup>d</sup> chief priests,

<sup>d</sup> sanhedrim, ch. ix. 2.

<sup>1</sup> stand questioned, ἑστῆκα κρινόμενος. <sup>2</sup> through all the consistories, κατὰ πάσας συναγωγὰς : see note [d] Matt. vi.

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against <sup>3</sup> the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: <sup>\*</sup> for I have appeared unto thee for this purpose, to <sup>4</sup> make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 <sup>5</sup> Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn *them* from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

14. Ch. ix. 3, 4.

<sup>\*</sup> for thou art chosen by me to be a preacher of the gospel, which thou hast persecuted, and to proclaim unto others what thou hast now and shalt hereafter see;

17. Making a special choice of thee out of all the Jews and Gentiles, and now giving thee commission to go and preach the gospel to them: see ch. ix. 15.

18. To shew them their duty; to turn them from all their idolatrous sinful, to all gracious godly courses; from being the slaves of the devil, to be the servants of God; thereby to have their sins forgiven, and by believing in me to have an inheritance, a future eternal blissful portion, among the saints of God.

19. Upon this vision so glorious, and these words of Christ from heaven, I could not but yield:

<sup>3</sup> goads, κέντρα.

<sup>4</sup> ordain, προχειρίσασθαι.

<sup>5</sup> choosing thee out of, ἐξαποδύμενός σε ἐκ.

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do <sup>6</sup> works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 <sup>7</sup> Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come :

23 That Christ should suffer, and that <sup>8</sup> he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, 'thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but <sup>9</sup> speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these

20. But preached at Damascus first, then at Jerusalem, then through all Judæa, and even among the Gentiles, the doctrine of repentance and amendment, and necessity of bringing forth all fruits of new life in an eminent manner, which indeed is the sum of the gospel of Christ.

21. And for this it was that I had like to have been killed by the Jews as I was in the temple.

22. But God rescued me, and accordingly I go on to do this, preaching nothing in effect but what is perfectly agreeable to the writings of Moses and the prophets :

23. That Christ should be put to death, and that by his rising again from death, both the Jews and Gentiles should be brought to believe on him.

<sup>f</sup> thou talkest distractedly; sure thy learning and high opinion of it hath put thee out of thy wits.

<sup>g</sup> what I say is perfectly true, and hath nothing of excess or transportation in it.

26. Agrippa, I am confident, knows it to be so, and therefore I fear not his censure; (see note [a] John vii.) for these things, the life, death, and resurrection of Christ, were things of very public cognizance, and cannot be unknown to him that was a Jew born.

<sup>6</sup> meet works of repentance, ἀξια τῆς μετανοίας ἔργα. was from God, Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ.

<sup>7</sup> Receiving therefore relief which

<sup>8</sup> he first by resurrection from the dead should shew, πρῶτος ἐξ ἀναστάσεως νεκρῶν μέλλει καταγγέλλειν.



things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, <sup>9</sup> Almost thou persuadest me to be a Christian.

29 And Paul said, <sup>1</sup> I would to God, that not only thou, but also all that hear me this day, were both <sup>10</sup> almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, <sup>k</sup> the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, <sup>1</sup> This man doeth [*a*] nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appeared unto Cæsar.

27. What sayest thou, Agrippa? are not the Jewish prophecies fulfilled in Christ? Thou canst not but discern and acknowledge it.

<sup>h</sup> Thou dost in some degree persuade me that the Christian faith is the true.

<sup>i</sup> I heartily wish and pray, for thine own sake, that not only in a low, but in an eminent degree, both thou and all that are here present were as far Christians as I am; only I would not wish them imprisoned as I am.

<sup>k</sup> king Agrippa and Festus and Bernice rose up from the place of judicature, ch. xxv. 29, and they—

<sup>1</sup> The accusations brought against this man are not such as by the Roman law are punishable capitally or by imprisonment, (the emperors having not yet, in the beginning of Nero, made any edict against Christianity.)

## CHAP. XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of <sup>a</sup> Adramytt-

<sup>a</sup> Adramyttium, a sea town of Mysia, (see note [*a*])

<sup>9</sup> A little way, Ἐν ὀλίγῳ.

<sup>10</sup> a little and a great way, ἐν ὀλίγῳ καὶ ἐν πολλῷ.

tium, <sup>1</sup> we launched, ch. xx.) which was to sail along by Asia, we began meaning to sail by our journey; one Aristarchus—the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

<sup>3</sup> And the next day we <sup>2</sup> touched at Sidon. And <sup>b</sup> Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

<sup>4</sup> And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

<sup>5</sup> And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

<sup>6</sup> And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

<sup>7</sup> And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against <sup>c</sup> Salmone;

<sup>8</sup> And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

<sup>9</sup> Now when much time was spent, and when sailing was now dangerous, because [a] the fast was now already

<sup>b</sup> the captain of the guard that was to guard the prisoners was very civil to Paul, and permitted him to go on shore at Sidon and visit those whom he knew there, to refresh himself.

<sup>c</sup> Salmone, a city which is called by Ptolemy, Samonium;

<sup>8</sup>. And as soon as we were passed by Salmone, ch. vii., we came unto a place—

<sup>9, 10</sup>. And being thus long upon the sea, and the sea beginning to grow tempestuous, as it is wont at that time of year, to wit, after the day of expiation, the great yearly fast, about which time the Michaelmas-flaws are wont to be on the seas, Paul would

<sup>1</sup> Or, *that was about to sail*, &c. (for the King's MS. reads μέλλοντι, which agrees with πολλοί,) *we set out*, ἀνήχθημεν.

<sup>2</sup> came to, κατήχθημεν εἰς: see note [a] ch. xxi.

past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing <sup>3</sup> [b] thence, they sailed close by Crete.

14 But not long after there <sup>4</sup> arose against it a tempestuous wind, called <sup>d</sup> Euroclydon.

15 And <sup>e</sup> when the ship was caught, and could not bear up into the wind, <sup>e</sup> we let her drive.

16 And running under a certain <sup>7</sup> island which is called Claudia, <sup>f</sup> we had much work to come by the <sup>8</sup> boat:

have persuaded them to have gone ashore, and expected more seasonable time to have performed this journey, telling them that if they went on, it would be very dangerous to the ship, the goods in it, and even the lives of the men.

11. But the governor of the ship being also the owner of it, and so concerned to consider the danger, was of another mind, and the captain of the guard preferred his judgment before Paul's.

12. Especially considering that the haven, ver. 8, was no good winter harbour, in which respect most of the passengers advised to put out from thence, and endeavour to gain Phenice, an haven of Crete, situate toward &c., and there they might winter conveniently.

13. And by a calm southerly gale which came they thought this would be easily compassed; and therefore, considering the inconstancy of the wind, and that it might not hold long thus favourable, they made use of the first opportunity, and put out presently, and so got beyond the shore of Crete.

<sup>d</sup> the north-east wind: see note [a].

<sup>e</sup> we were fain to yield the ship to the force of the wind, and sail with it whithersoever it would drive us.

<sup>f</sup> the skiff that attended the ship was stuck or entangled, so that we could hardly get it to us.

<sup>3</sup> presently.

<sup>4</sup> beat, ξβαλε.

<sup>5</sup> the ship being carried by force along with it, and being not able to resist or hold up against the wind, συναρπασθέντος τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ.

<sup>7</sup> little island, νησίον.

<sup>8</sup> skiff, σκάφη.

<sup>6</sup> letting her loose, we were carried, ἐπιδόντες ἐφερόμεθα.



17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were<sup>9</sup> driven.

18 And we being exceedingly<sup>10</sup> tossed with a tempest, the next day they<sup>11</sup> lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But<sup>11</sup> after long abstinence Paul stood forth in the midst of them, and said, Sirs,<sup>12</sup> ye should have hearkened unto me, and not have loosed from Crete, and<sup>12</sup> to have [c] gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

17. But at last they got it, and then they made use of some artifices to secure them from splitting; and fearing they might fall upon some quicksand, to prevent that, strake sail—

<sup>8</sup> disposed some of the goods out of the ship.

19. And the next day we were forced to cast into the sea the furniture of the ship.

20. And then there came such a season of tempestuous foul weather, that we utterly despaired of escaping.

<sup>11</sup> you should have taken the counsel which I gave you, ver. 10, and avoided, or not have run this hazard.

23. For this night I received a vision, and in it a message from that God who is pleased to own and protect me, and whose servant I am, saying—

<sup>1</sup> Nero, the Roman emperor: and God hath for thy sake granted life and safety to all them that are with thee in the ship.

<sup>9</sup> carried, ἐφέροντο: ver. 15. having fasted a long time, Πολλῆς δὲ ἀστίλας ὑπαρχούσης.

<sup>10</sup> beaten with the weather, χεμαζομένων.

<sup>11</sup> Now <sup>12</sup> escaped, or, avoided.

25 Wherefore, sirs,  
be of good cheer;  
<sup>k</sup> for I believe God,  
that it shall be even  
as it was told me.

<sup>k</sup> for I am confident this vision shall be made good,  
coming from God, as it certainly doth.

26 Howbeit we must  
be cast upon a cer-  
tain island.

26. But one passage more I received in the vision,  
viz., that after shipwreck we must be cast—

27 But when the  
fourteenth night was  
come, as we were  
driven up and down  
in Adria, about mid-  
night the shipmen  
deemed that they  
drew near to some  
country;

28 And sounded,  
and found *it* twenty  
fathoms: and when  
they had gone a  
little further, they  
sounded again, and  
found *it* fifteen fa-  
thoms.

28. And by letting down their plummet, and sound-  
ing, they found it was first twenty fathoms, then fifteen;  
which was an argument to assure them they were near  
a shore.

29 Then fearing lest  
we should have fall-  
en upon rocks, they  
cast four anchors out  
of the stern, and  
wished for the day.

29. And therefore, it being night, and apprehend-  
ing the danger of falling upon some shelves for want  
of light to guide them, they durst go no further, but  
cast four anchors—

30 And as the ship-  
men were about to  
flee out of the ship,  
when they had let  
down the <sup>13</sup> boat in-  
to the sea, under  
colour as though  
they would have cast  
anchors out of the  
foreship,

<sup>1</sup> Though I told you that no one person in the ship  
should perish, yet this was upon condition you would  
believe and trust God for your preservation, and the  
mariners stay and do their parts with all diligence,  
and not use this trick, some to escape, and leave the  
rest in the danger; if this be done, assure yourselves  
you will be drowned.

31 Paul said to the  
centurion and to  
the soldiers, <sup>1</sup> Except  
these abide in the  
ship, ye cannot be  
saved.

32. Hereupon the soldiers, to prevent the mariners'  
design, ran and cut the ropes of the skiff, and let it  
fall off into the sea.

32 Then the sold-  
iers cut off the ropes  
of the boat, and let  
her fall off.

33 And <sup>14</sup> while the  
day was coming on,  
Paul <sup>15</sup> besought  
them all to take meat,

33. And in the space between that and daybreak,  
Paul exhorted them to refresh themselves with eat-  
ing, telling them that they had so solicitously at-  
tended the fate of this fourteenth day as the special

<sup>13</sup> skiff, σκάφη. <sup>14</sup> until it began to be day, ἄχρι οὗ ἐμελλεν ἡμέρα γίνεσθαι. <sup>15</sup> advised,  
exhorted, παρεκάλει.

saying, <sup>16</sup> This day is the fourteenth day that ye have tarried and continued [d] fasting, having taken nothing. critical day, (had so much feared casting away upon that day,) that they had had no leisure or thought of eating, and so had fasted till that time of night, eaten no bit all that day.

34 Wherefore I pray you to take *some* meat: for this is for your <sup>17</sup> health: for there shall not an hair fall from the head of any of you. 34. Therefore, saith he, I advise you all now to eat, for you shall escape the danger, and refreshing yourselves will the better enable you to bear the difficulties that you are to expect.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. 35. And he began, and gave them example, blessed God, and did eat.

36 Then were they all of good cheer, and they also took *some* meat. 36. And they did so also,

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they <sup>18</sup> knew not the land: but they discovered a certain creek <sup>19</sup> with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised 'up the mainsail to the wind,

<sup>16</sup> Expecting the fourteenth day, which is to day, ye continue without eating, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἅσιτοι διατελεῖτε. <sup>17</sup> safety, σωτηρίας. <sup>18</sup> discerned not, οὐκ ἐπεγίνωσκει. <sup>19</sup> having an haven, ἔχοντα αἰγιαλόν.



and made toward  
<sup>20</sup> shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But <sup>m</sup> the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on [e] boards, and some on <sup>21</sup> *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

<sup>m</sup> their captain, willing to save Paul—

44. And those that could not swim to make use some of boards, and others of some other things that came out of the ship. And so it came to pass—

## CHAP. XXVIII.

AND when they were escaped, then they knew that the island was called [a] Melita.

2 And the barbarous people shewed us no <sup>1</sup> little kindness: for they kindled a fire, and <sup>2</sup> received us every one, because of the present rain, and because of the cold.

3 And <sup>3</sup> when Paul

20 the haven, τὸν αἰγιαλόν.  
τοῦ πλοίου.

<sup>1</sup> ordinary, τυχοῦσαν.

<sup>21</sup> some things that came from the ship, τινων τῶν ἀπὸ

<sup>2</sup> entertained us all, προσελάβοντο πάντας ἡμᾶς.  
<sup>3</sup> as Paul was turning a great many sticks and laying them on, συστρέψαντος τοῦ Π. φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπὶ.

had gathered a bundle of sticks, and laid *them* on the fire,

<sup>a</sup> there came a viper <sup>a</sup> a viper, driven out of her hole by the heat which the fire had caused, leaped out, and fastened on his hand.

<sup>4</sup> And when the barbarians saw the <sup>5</sup> venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet <sup>b</sup> [6] vengeance suffereth not to live

<sup>5</sup> And he shook off the <sup>6</sup> beast into the fire, and felt no harm.

<sup>6</sup> Howbeit they looked when he should have <sup>7</sup> swollen, or fallen down dead suddenly: but after they had looked a great while, and saw <sup>8</sup> no harm come to him, they changed their minds, and said that he was a god.

<sup>7</sup> In the same quarters were <sup>c</sup> possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

<sup>8</sup> And it came to pass, that the father of Publius lay sick of a fever and of <sup>9</sup> a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

<sup>9</sup> <sup>10</sup> So when this was done, others also, which had dis-

<sup>b</sup> divine revenge attends him, and so this poisonous viper is sent to bite and kill him, which will certainly do it, ver. 6.

<sup>c</sup> house and lands, where resided the governor of the island—

<sup>d</sup> an excoriation of the guts: to whom Paul—

<sup>4</sup> *by, or from, ἐκ.*

<sup>8</sup> no evil, μηδὲν ἄπονον.  
the rest, Τούτου οὖν γενομένου, οἱ λοιποί.

<sup>5</sup> viper, θηρίον.

<sup>9</sup> dysentery, δυσεντερία.

<sup>6</sup> viper: ver. 4.

<sup>7</sup> burst, πύμπρασθαι.

<sup>10</sup> This therefore being done,

eases in the island, came, and were healed :

10 Who also honoured us with many honours ; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, <sup>e</sup> [c] whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium : and after one day the south wind blew, and we came the next day to Puteoli :

14 Where we found <sup>f</sup> brethren, and were desired to tarry with them seven days : and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as [d] Appii forum, and <sup>11</sup> The [e] three taverns : whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the <sup>g</sup> captain of the guard : but Paul was suffered to dwell by himself with a [f] soldier that <sup>12</sup> kept him.

17 And it came to

10. And they presented us, and gave us great rewards, (see note [c] 1 Pet. iii.,) and at our departure furnished us with all necessaries for our journey.

<sup>e</sup> which was called the Dioscouri.

<sup>f</sup> some Christian professors, who would needs stay us with them a week, after which we parted from them, and advanced toward Rome : (see John vi. 17.)

15. And when we were come toward Rome as far as Appii forum and Tres tabernæ, the Christians in Rome hearing of our approach came out to meet us : whom when Paul saw—

<sup>g</sup> common gaoler to secure them, but let Paul stay in a private house only with a soldier to guard him.

17. And after he had been there three days he desired to speak with the rulers of the consistory which

11 *Tres tabernæ.*

12 watched him, φυλάσσουντι αὐτόν.



pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was <sup>h</sup> no cause of death in me.

<sup>h</sup> no capital accusation brought against me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; <sup>i</sup> not that I had ought to accuse my nation of.

<sup>i</sup> only to clear myself, not to lay any thing to the charge of any of my countrymen.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for <sup>k</sup> the hope of Israel I am bound with this chain.

<sup>k</sup> asserting the resurrection of the dead, which is the result of all the promises of God to the Jews, and that that every true Israelite depends on, I am thus imprisoned.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the <sup>l</sup> brethren that came shewed or spake any <sup>l3</sup> harm of thee.

<sup>l</sup> Christian Jews made any complaints against thee.

22 But we desire to hear of thee what thou thinkest: for as concerning <sup>m</sup> this sect, we know that every where it is spoken against.

<sup>m</sup> this profession and doctrine of Christianity, we know that it is generally opposed by our brethren the Jews.

23 And when they had appointed him a day, there came

many to him into *his* lodging; to whom <sup>n</sup> he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye <sup>14</sup> shall hear, and shall not understand; and seeing ye shall see, and not perceive;

27 For the heart of this people is waxed gross, and <sup>15</sup> their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and <sup>16</sup> should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he

<sup>n</sup> he preached and made known at large the doctrine of the gospel, demonstrating from the law of Moses, and the prophecies that were of force among the Jews, the agreeableness and truth of the whole Christian religion.

25. And when by this difference of minds there began to be some falling out (or, arguing on both sides, ver. 29.) between them, they departed, Paul telling them at their departure, that this unbelief of theirs was a thing which the prophet Isaias had punctually foretold,

26. Saying, This people of the Jews will not receive the gospel,

27. For they have contracted a perfect habit of obduration and wilful deafness and blindness; to which it is consequent, that they will not hearken to any ways of reformation that should make them capable of mercy.

28. It is therefore now to be expected by you, that we should give over contending with this obduration of yours, and preach the gospel to the heathens, and they will most gladly lay hold on it.

<sup>14</sup> will hear and not understand, and seeing ye will see and not—*ἀκούσετε καὶ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἐπιστρέψωσι.* <sup>15</sup> they hear heavily with their ears, τοῖς ὡς βαρέως ἤκουσαν. <sup>16</sup> convert.

had said these words,  
the Jews departed,  
and had great rea-  
soning among them-  
selves.

30 And Paul dwelt 30, 31. And Paul was free from close restraint,  
two whole years in and hired an house to live in, and there continued  
his own hired house, two years, and preached the gospel to all that came  
and received all that to him, and to those that had already received it,  
came in unto him,

31 Preaching the superstruted the whole Christian doctrine; and this  
kingdom of God, he did with all freedom, and openness, and confi-  
dence, (see note [a] John vii.,) and no man gave him  
and teaching those things which concern the Lord Jesus  
Christ, with all confidence, <sup>17</sup> no man  
forbidding him. any disturbance.

17 without any hinderance, ἀκωλύτως.

END OF VOL. I.







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